

# THE CHURCH IN LATIN AMERICA

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THE CATHOLIC ACTION SERIES  
OF TEXTBOOKS FOR  
RELIGIOUS DISCUSSION CLUBS

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FOR RELIGIOUS DISCUSSION CLUBS

# THE CHURCH IN LATIN AMERICA

A Brief History of the Catholic Church from  
Colonial Times in Mexico, Middle America, and  
South America by

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## MOTHER M. BARTHOLOMEW

strongly imbued with the  
Franciscan ideal of  
universal brotherhood in  
North and South America  
and the world over.



*Nihil Obstat*

**PATRICK J. LEAHY**

*Censor Librorum*

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# INTRODUCTION

The Church in Latin America presents a brief history of Catholicism in Mexico, Middle America, and South America from early colonial times up to the present day. The two Franciscan Sisters who have prepared this textbook for religious discussion clubs are well acquainted with the countries of Latin America from both extensive research and personal experiences in the countries themselves. In making available this booklet for cooperative study groups they have rendered a notable service.

Members of discussion clubs will find the material contained in this booklet selected and arranged to meet their specific needs. The matter is presented in a series of sixteen chapters, sufficient for the usual fall and spring semesters of a discussion-club season. The text of each chapter is divided into sections, each of which is followed by carefully prepared aids to discussion. At the close of each chapter will be found a few suggestions for suitable moral and religious practices.

This textbook is the first in a new series of discussion-club manuals on the history of the Church which are being prepared by the Catholic Action Bookshop, Wichita, Kansas. Other booklets will follow on the history of the Church in the United States and on general Church history.

Those who have been interested in the development of adult religious education through the medium of the discussion club may be acquainted with the other booklets in the Catholic Action Series which are now available: Altar and Sanctuary, Praying the Mass, The Annual Cycle of Redemption, The Sacramentals, Prayers, The Apostles' Creed, The Commandments, and The Sacraments. The widespread use of these textbooks throughout the United States and Canada is an indication that they are rendering service to thousands of Catholic men and women who wish to become articulate leaders in the field of Catholic Action.

We are deeply grateful to His Excellency, Most Reverend Christian H. Winkelmann, S.T.D., who has given generous encouragement as well as official approbation to this effort to supply suitable manuals for religious discussion clubs; to Rt. Rev. Msgr. Luigi G. Ligutti, Executive Secretary of the National Catholic Rural Life Conference, who suggested the subject and recommended to us the authors of this booklet; to the authors, Sister Mary Frederick, O.S.F., and Sister Mary Patrice, O.S.F., who labored intensively to finish the manuscript in time for publication this summer; to Rev. Jerome V. Jacobsen, S.J., of Loyola University, Chicago, who made critical review of the manuscript and gave many helpful suggestions; to Rev. Patrick J. Leahy, Censor Librorum of the Diocese of Wichita, and to all others who, in God's Providence, assisted directly or indirectly in the preparation of this textbook.

May St. Vincent de Paul, great apostle of charity, whose feast we celebrate today, obtain for all those who read these pages the grace to exemplify their love of God through unselfish and devoted service to His children.

VERY REV. MSGR. LEON A. MCNEILL, M.A.  
*Diocesan Superintendent of Education*

Wichita, Kansas

Feast of St. Vincent de Paul

July 19, 1945

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# The Religious Discussion Club

A religious discussion club may be described as a small group of people who meet regularly to discuss the teachings and practices of the Church, in order "to clarify and correlate religious information, to develop the ability to explain accurately and convincingly the truths of our religion and above all to relate religious truths to daily living."<sup>1</sup>

## ORGANIZATION

1. A discussion club will ordinarily consist of from six to twelve members. If a greater number are interested, two or more groups may be formed.
2. Each discussion club should have a spiritual director, a leader, and a secretary.
3. A suitable Christian name should be selected for the club.

## DUTIES OF OFFICERS

1. The spiritual director encourages the members in their study, shows his interest by attending meetings occasionally, and provides an answer to questions which may be referred to him by the club. He also directs the members in works of Catholic Action which develop out of the discussion.
2. The leader directs the members in turn to read the text aloud, and guides the discussion with the help of the aids given in the textbook. He limits the discussion to topics included in the lesson, and, at the close of each session, may summarize the points covered.
3. The secretary calls the roll, keeps a brief record of each meeting, and performs other duties pertaining to his office.

## MEETINGS

1. Individual members of the club are provided with textbooks and may be encouraged to read in advance the lesson assigned for each meeting.
2. Eight weekly meetings in the fall term and again in the spring term will be sufficient to cover the material of this textbook, which is divided into sixteen brief chapters.
3. Meetings are held wherever it is convenient for the members to assemble. They should continue not longer than an hour and a half.
4. Order of meeting: Prayer to the Holy Spirit, roll call, secretary's report, reading and discussion of assigned text, assignment of lesson for following week, announcement of time and place of next meeting, adjournment with prayer.
5. Constant emphasis should be placed on the application of religious truths to daily life, and members should be encouraged to adopt the religious practices suggested at the end of each chapter.
6. At the close of the season, all discussion groups of a parish or of several parishes may plan a joint meeting, at which a pageant, play, tableau, illustrated lecture, travel talk, or other suitable entertainment may be presented.

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1. The Life of Christ, Syllabus II, Part I, p. VIII. Confraternity of Christian Doctrine, 1941.

### ADDITIONAL SUGGESTIONS

1. Occasional lectures or informal talks on topics suggested in the text may serve to stimulate interest, but they should not be promoted at the expense of the regular discussion program.
2. Books, magazine and newspaper articles, pictures and other illustrative materials which pertain to the subject of discussion should be brought to the attention of the club. Pictures and clippings may be preserved in a club scrapbook.
3. The list of references printed in the back of the textbook may be helpful to those who wish to make a more intensive study of Catholicism in the Latin-American countries.

### ORDER OF MEETING

Prayer to the Holy Spirit.

Roll call.

Secretary's report.

Reading and discussion of assigned text.

Assignment of lesson for following week.

Announcement of time and place of next meeting.

Adjournment with prayer.

### PRAYER TO THE HOLY SPIRIT

Come, Holy Spirit, fill the hearts of Thy faithful  
and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray

O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ Our Lord. Amen.

(Indulgence of five years. Plenary indulgence, under the usual conditions, if the prayer has been recited daily for a month.)

## I. Physical Aspects

† LATIN AMERICA covers an approximate area of 8,000,000 square miles. The distance from the northern boundary of Mexico to the extreme tip of the southern continent is nearly 7,000 miles, while its greatest breadth is about 3,500 miles. Brazil is the largest of the twenty republics, comparing in area with the United States or Europe (without Russia). Panamá, El Salvador, and Costa Rica are the smallest countries, but even they are larger than several Switzerlands. Argentina's area is somewhat greater than that of the United States east of the Mississippi, while Uruguay (the smallest country in South America proper) is about equal to the size of England. Mexico, Colombia, Bolivia, and Perú rank next to Argentina.

South of the Rio Grande, the apex of North America consists of Mexico and the six Central-American countries: Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panamá. The Isthmus of Panamá connects the northern and southern continents.

Triangular South America is not directly south of North America. It swings eastward and is actually much closer than our continent to the countries of the Old World. Recife, Brazil, is almost 2,600 miles east of New York City; while Quito, capital of the westernmost republic, is south of Washington, D. C.

Cuba is the largest island of the West Indies and lies close to the Florida shore. To the southeast is Santo Domingo (Hispaniola), which is divided into two small countries: Haití to the west, and the Dominican Republic to the east. The latter covers two-thirds of the island.

*To what can we compare the size of Uruguay? Costa Rica? Argentina? Brazil? Name the three island countries of Latin America. Which is the largest?*

MOUNTAIN SYSTEMS. For 4,600 miles along the Pacific coast the Andes extend from the Isthmus of Panamá south to Cape Horn. This impressive *cordillera* (mountain-chain) reaches a greater elevation than any other range in the world, except the Himalayas. Mt. Aconcagua, on the border between Chile and Argentina, is 23,080 feet above sea level, almost 9,000 feet higher than any of the famous peaks in our own country. Cotopaxi and Chimborazo in Ecuador are among the loftiest active volcanos in the world. The Andean range consists of one *cordillera* in Chile, the southern end of the continent; two parallel chains in Perú and Ecuador; while in the northwestern region, three ranges spread out in fanlike design. Most of the peaks of this lofty chain are eternally snowcapped. Its western slopes are steep; the eastern, more gradual.

The Atlantic side of South America is very different from the Pacific. A lower group of mountain ranges, the Serra do Mar, follow Brazil's coastline northward but soon turn inland to form a high tableland. To the south this chain slopes into the ocean, thus giving a picturesque appearance to the shoreline.

Mexico also is mountainous. Its *cordillera*, however, is an extension of the Rocky Mountains of Canada and the United States. The Central-American chain is extremely volcanic.

*Describe the mountains of western South America. What and where is the highest peak? Tell about the mountains of Brazil. What North-American mountain range extends into Mexico? Name the chief volcanic region of Latin America and two important active volcanos.*

LAKES AND RIVERS. In comparison to Anglo-America (Canada and the United States), the lakes of Latin America are few and small. Most of them are found in the mountains or near their bases. Lake Titicaca, between Perú and Bolivia, is the largest, and also has the distinctive feature of being the highest navigable body of water in the world (12,500 feet). A series of glacial lakes are located in southern Chile and Argentina; while Maracaibo (more bay than lake)

is located in northwestern Venezuela. Managua and Nicaragua are the largest lakes in Central America. Mexico has no sizable inland body of water.

The Atlantic countries of South America are drained by three magnificent river systems: the Orinoco (Venezuela), the Amazon (Brazil), and the Plata (Argentina-Uruguay). The Amazon is not only the largest river on the continent; it is the largest in the world and is navigable for more than 3,000 miles. The Plata, which includes the tributary Paraná, Uruguay, and Paraguay rivers, is navigable to large ocean steamers for 1,300 miles. Smaller seafaring boats can ascend 2,000 miles into the interior. The Orinoco, 1,450 miles in length, is navigable over 1,000 miles.

In contrast, the western republics of the continent, as well as Mexico and Central America, have mere mountain streams. Few rivers are navigable more than fifty miles. The Magdalena of Colombia, however, is over 2,000 miles long. It flows northward into the Caribbean Sea.

*Locate: Lakes Titicaca, Maracaibo, Managua, Nicaragua and the glacial lakes. What is outstanding about Lake Titicaca? Name and locate the four principal river systems of South America.*

**PLATEAUS AND PLAINS.** Latin America has the most extensive plateaus in the world. The *altiplano* (high plain) of Bolivia and the Anáhuac plateau of Mexico are among the largest and loftiest. Although the great Brazilian highland nowhere reaches the altitude of the plains between the *cordillera*, it totals nearly 1,000,000 square miles. Also located in the northeastern region, between the Orinoco and Amazon valleys, the Guiana plateau ranks as third in area on the continent. In contrast to the other highlands, however, it is almost entirely undeveloped.

Of lesser extent and altitude are the coastal plains of the western republics, locked between the *cordillera* and the sea. They often average less than forty miles in width. The *sabanas* of Colombia are likewise limited in breadth.

Lowland plains are well cultivated. The productive *pampas* of Argentina and the fertile *llanos* of the Orinoco are the richest agricultural areas of the southern continent. The green steppes of Patagonia are excellent grazing lands.

*What are the three important plateaus of Latin America? By what three names are the fertile plains of South America designated? Locate each.*

**CLIMATE.** Two-thirds of Latin America lies within the tropics. Fourteen countries are wholly between the Tropics of Cancer and Capricorn, while Ecuador and Brazil are cut through by the equator. Uruguay is the only one of the twenty republics that is entirely within the temperate zone; however, considerable parts of Argentina, Chile, and Mexico also lie within that belt.

Although the bulk of the land is found within the torrid zone, temperate climatic conditions generally prevail. Mountain ranges, high plateaus, trade winds, and currents combine to make much of this territory habitable. Practically all of the cities and towns are located where one or more of these factors contribute to the comfort of the inhabitants. In the Andean republics of the torrid zone, the population lives at an altitude of 6,000 to 12,000 feet. Quito, practically on the equator, is at an elevation of 9,350 feet; Bogotá, Colombia, lies at 8,560 feet; and La Paz, Bolivia, the highest capital in the world, is more than 12,000 feet above sea level. Lima, situated on a coastal plain, is cooled by the Humboldt current.

The great jungles of the Amazon in the interior of the continent are extremely torrid and damp. There is also excessive heat and humidity in the low areas of Mexico, and along the Caribbean shorelines. The rainfall in these parts varies from 50 to 200 inches annually. Here, seasons are referred to as "wet" or "dry," rather than winter and summer.

*What portion of Latin America lies in the tropics? Why, then, do the major-*

ity of the cities have a temperate climate? Describe the jungle region. How are the seasons in the torrid zone generally divided?

**NATURAL RESOURCES.** Latin America is rich in minerals. In colonial times, silver and gold brought from these parts fitted out the Spanish armies which helped to make Charles V ruler of the most powerful nation in Europe. These precious minerals came largely from the mines of Mexico, Perú, Bolivia, and Brazil; while gems—such as emeralds, diamonds, and pearls—came from Colombia, Brazil, and the Venezuelan shores respectively. Since this era, men have tapped oil fields in Venezuela, Mexico, Perú, and Colombia; tin was found in Bolivia; nitrates, copper, and coal in Chile; manganese and iron in Brazil; copper, iron, zinc, and coal in Mexico; aluminum ore in the Guianas; and copper in Perú.

The rich vegetation of Latin America has also contributed to the markets of the world. Precious hardwoods and dyewoods, rubber, tobacco, cotton, quinine, chicle, hénequen, and other raw materials were exported even in the colonial era. Pumpkins, strawberries, corn, potatoes, and cocoa are among other indigenous products; while citrus fruits, sugar cane, wheat, and other grains were introduced by Iberian colonists.

*Name the principal mineral resources of a few of the Latin-American countries. What are some of the agricultural products grown in these regions?*

### SUGGESTED PRACTICES

1. Study a map of Latin America to acquaint yourself with names and location of the various countries.
2. Read MARYKNOLL, THE FIELD AFAR for information on present day missionary work in Latin America.
3. Read the *Canticle of the Three Young Men* (Daniel 3, 52-90) and Psalm 148.

## II. Racial Composition

† LATIN AMERICA comprises over half of the land in the Western Hemisphere and includes twenty republics. Mexico and the six small countries termed "Central" America taper off the northern continent. South America consists of the four nations that border the Pacific Ocean: Colombia, Ecuador, Perú, and Chile; Venezuela, whose northern shore opens on the Caribbean Sea; the Atlantic-coast republics: Argentina, Uruguay, and Brazil; and the two landlocked countries: Bolivia and Paraguay. Three independent states are located on the two larger islands of the West Indies: Cuba, Haití, and the Dominican Republic.

Eighteen of these countries are Spanish by discovery, conquest, and development. Their religion, language, and customs are similar to those of Spain. Another of them was ceded by the Spanish monarch to Louis XIV of France. Haití, consequently, speaks French. The twentieth nation, Brazil, has Portuguese backgrounds, having been a colony of Portugal until her independence in 1822. The language and culture of Brazil, therefore, are Portuguese.

*How many Latin-American republics are there? What amount of the Western Hemisphere do they cover? How many have a Spanish background? Why was Haití under French domination? What are the language and culture of Brazil?*

LATIN AMERICA DEFINED. Spanish, Portuguese, and French, then, are the three European nationalities that form the basis of Latin-American civilization. Because of these particular origins the republics are called "Latin" America. The name, however, is a misnomer; the people are definitely not pure "Latin" in strain, but rather a mixture of the old Latin stock with the Indian population of the New World. For the same reason "Hispanic" (Spanish) and "Ibero" (Spanish and Portuguese) America are also incorrect terms. The fact of the matter is that a great majority of the inhabitants are not Caucasian, but *mestizo* (a cross between Indian and white). Mulattoes (mixture of Negro and white) and *zambos* (Negro and Indian) are also present in large numbers. Consequently, to group the inhabitants of all twenty southern republics into one ethnic pattern is impossible.

Each country is a distinct nation with a citizen-body of varying degrees of racial composition. Thus, Argentina, Uruguay, and Costa Rica are predominantly white countries. Haití is outright Negro; Mexico, Perú, Ecuador, Bolivia, and Guatemala are dominantly Indian; while Chile, Colombia, Venezuela, Paraguay, and the remaining republics of Central America are *mestizo*. Brazil and the Caribbean islands have a considerable mulatto population.

*Why is the name "Latin" America a misnomer? Define: *mestizo*, *mulatto*, *zambo*. Discuss the terms "Hispanic" and "Ibero." What countries are predominantly white? Indian? Negro? *mestizo*?*

RACE-TOLERANT BUT CLASS-CONSCIOUS. This fusion of peoples in Latin America had its forerunner in the Iberian peninsula, where, in the late Middle Ages, a total toleration of all races was an established tradition. In the course of centuries, Roman, Visigothic, and Moorish blood intermingled with Iberian. The early discoverers and *conquistadores* (conquerors) of the New World brought this characteristic lack of racial prejudice with them and firmly planted it in their overseas colonies. Even today, racism creates no problem in Latin-American republics.

Although color prejudice is practically nonexistent, the Latin Americans nevertheless are considerably class-conscious, and there exists a rather slim chance for the members of the lower social strata to lift themselves into higher spheres of society. This distinction has its roots in the colonial era, when the peninsular (Spanish-born) had social and political precedence over the creole (American-born Spaniard). *Mestizos*, Indians, and Negroes formed the lower

social class. This caste system had a purely economic foundation. The Spaniards became the landowners, and with each parcel of land came a *repartimiento* (group) of Indians who lived on and cultivated the plantation. Their position was serflike in every way.

This system of landownership, called *latifundia*, is still quite general in all the republics except Mexico, which has broken up many large estates and distributed thousands of small farms to Indian owners. The majority of Indians, Negroes, and *mestizos*, however, are still tied to the soil with little opportunity to better their position, not because they are racially different from the "aristocracy," but purely on an economic basis. There are unnumbered instances where *mestizos* or mulattoes have attained prominence—intellectually, politically, or financially—and consequently were accepted into the upper circle of society. Racial mixture, therefore, is no barrier to social position.

*What explains the lack of race problems in Latin America? Compare "color prejudice" and "class-consciousness" in the United States and Latin America. Define: repartimiento and latifundia. What steps has Mexico taken against the system of latifundia?*

**POPULATION.** The total population of Latin America numbers about 128,000,000, which is somewhat less than that of the United States. Considering that its area is about one half that of our entire hemisphere, these twenty republics are greatly underpopulated. Brazil, for example, numbers about 45,000,000, although its domain is larger than that of our country. About three fourths of all Latin-American peoples live in South America; Brazil, therefore, has approximately one half of the continental population. Mexico, second republic in size, numbers nearly 20,000,000; while Argentina, third in area, has a little over 13,000,000 inhabitants. Next in rank are Colombia, Perú, Chile, and Cuba.

Aware of their limited population, many of the Latin-American republics have encouraged immigration, and since the United States established the quota system, these countries have become the world's largest field for immigrants. Land, climate, a spirit of tolerance, undeveloped resources, and industrial opportunities attracted thousands of foreigners. The nineteenth century opened an era of modern immigration, and brought vigorous peoples to these shores. Southern Brazil, Argentina, Cuba, Chile, and Uruguay received the greatest influx, due to their available land, geographic similarity to homelands, or because the economic advantages were greater here than elsewhere in Latin-American lands.

Within the decade prior to World War II, a nationalistic surge swept many of these republics, and consequently foreign immigrants were legislated against. In recent years, however, political refugees have entered in considerable numbers, especially anti-Franco Spaniards and Hitler-persecuted Jews.

*Compare the United States and Latin America in size and population. Name the three largest Latin-American countries with their populations. What opportunities have made Latin America an important field for immigrants? Name the countries which have had the greatest number of immigrants. Why? What large group of political refugees has found shelter in Latin America in recent years?*

**EUROPEAN EMIGRANTS.** Since the beginning of the Latin-American republics, Spain and Portugal have contributed the largest number of immigrants. Most of them settled in Argentina, Mexico, and Cuba. Italians in strong numbers have entered the two first-named countries and Brazil, a small percent of them moving on into Chile and Perú. They are highly respected and have become an important factor in the industrial and cultural life of these nations. A considerable element in the population of Argentina, Brazil, and Uruguay is of French descent; while prosperous German communities can be found in southernmost Brazil, Argentina, and Chile, with lesser groups in Colombia, Mexico, El Salvador, and Guatemala. British settlers are comparatively few although a number of them entered Argentina over a hundred years ago. Scots and Welsh-

men settled in Patagonia, the deep South, where sheep raising is the chief industry. A Slavic element (Russians, Poles, Lithuanians, and Yugoslavs) entered Argentina, Brazil, and northern Chile. Furthermore, small white Russian colonies are located in Paraguay and Perú.

*In which countries have the Italians settled? French? Germans? British? Who settled in Patagonia? What is the chief industry there? Where have the Slavs established colonies?*

**UNITED STATES EMIGRATION.** North-American emigration to Latin America has been unimportant as far as influence is concerned. There were several attempts at colonization following our Civil War, when a group of southern soldiers with their families migrated to northern Mexico. A similar group ventured into Brazil, establishing communities in São Paulo and the Amazon valley. Both proved unsuccessful and many of the immigrants drifted back to the States. Others remained and were completely absorbed into the local population. Of more recent date, three bands of colonists entered western republics. One of them, headed by former Governor Murray of Oklahoma, was established in Bolivia; the other two settled in Perú. All three undertakings were likewise unsuccessful.

*What events were responsible for a North-American settlement in Latin America after the Civil War? In what two places did they settle? Where were three recent North-American settlements made? Were any of these really successful?*

**ORIENTAL EMIGRANTS.** Latin-American countries have also received a rather considerable infiltration of Oriental immigrants. The Chinese were the first to arrive, coming as laborers for the guano deposits of the Galápagos Islands off the Ecuadorian coast. Today, Lima has an extensive Chinese colony; while Mexico, Central America, and Cuba also shelter large numbers of them. The Japanese are numerous in Brazil (on coffee plantations), in Perú, and in a few scattered sections of Mexico.

*Who were the first Orientals to settle in Latin America? Why did they come? Tell where the Chinese and Japanese settled.*

### SUGGESTED PRACTICES

1. Perform a kind act for some person of another race.
2. Read and discuss articles suggested in the bibliography that deal with racism.
3. Make some daily sacrifice for the success of those working among the Negroes and Indians.

### III. Political History

WHEN Christopher Columbus sailed westward in 1492, he discovered lands that were inhabited by a race of people he had never before encountered. Because he thought that he had reached India, he called them Indians. Later *conquistadores* on the mainland found numerous other aboriginal tribes, three of which were considerably cultured: the Mayas of Yucatán, Aztecs of Mexico, and Incas of Perú. Among other tribes, they found Chibchas in Colombia, Araucanians in Chile, while the Guarani roamed the lands of present-day Paraguay. Ethnically, these peoples were Asiatic in origin, having crossed on to the American continent long ago by way of Behring Strait. All these tribes were in time conquered by Spanish warriors, whose superior arms, munition, armor, and horses (never before seen by the Indians) made the task a comparatively easy one.

*What were the three most advanced aboriginal tribes? Where were they settled? From what continent did they originate?*

**DISCOVERY AND CONQUEST.** Columbus' conquest of Hispaniola was the beginning of Spain's vast colonial empire in the New World. The other islands of the Antilles were quickly added, and expeditions from these centers soon spread out to the mainland in all directions. From a shady *plaza* (now intersected by the streets of *Isabel la Católica* and *Mercedes*) in old Santo Domingo, Alonso de Ojeda set forth to conquer Venezuela; Ponce de León sailed to Puerto Rico and Florida; Pizarro led his forces into Perú; and Balboa proceeded to the discovery of the Pacific Ocean.

Perú, also, became a center of further discovery when Pizarro's lieutenants marched inland conquering areas which now are Bolivia, Ecuador, Chile, Paraguay, and Argentina. Present-day Colombia became a Spanish colony through the efforts of Jiménez de Quesada; while regions which were later carved into States of our Union were early annexed by the expeditions of Coronado and Cabeza de Vaca. Cabral, in 1500, claimed Brazil for Portugal. The Treaty of Tordesillas settled territorial conflicts between both Iberian countries.

Hundreds of other Spanish and Portuguese expeditions explored the coastline and interior of the new continents. Within fifty years from Columbus' discovery, all the territory from the present States of California, Colorado, and Georgia down to Tierra del Fuego was Iberian domain by right of discovery, conquest, and effective colonization.

*From what two centers in the New World did many of the explorers set forth? Name three Spaniards who explored southern United States. Who claimed Brazil for Portugal? What was the extent of the Iberian domain in the New World at the middle of the sixteenth century?*

**COLONIAL ADMINISTRATION.** From the very beginning the colonies were looked upon as belonging to the king. He was the source of all power; and although he granted vast stretches of conquered land to his subjects, he retained control over all their affairs. To assist him he appointed a "Council of the Indies," which drew up an elaborate colonial policy; and a "House of Trade," which had charge of all colonial commerce. Both Spain and Portugal established these offices which were resident in both of the mother countries.

The New World was divided into viceregal areas. At the close of the eighteenth century Portuguese America was ruled by a governor-general; while Spanish America was divided into four viceroyalties: New Spain, Perú, New Granada, and La Plata regions. Political subdivisions of the viceroyalties were captaincies-general and municipalities, the latter being the only democratic form of government found in the Spanish colonies. Political officials of account were usually appointed, the higher ones being subject to a *residencia* (trial) for misdemeanors while in office. Viceroyals also served as supreme judges acting as presi-

dents of the *audiencias* (courts). *Alcaldes* (mayors), captains-general, viceroys, and judges of the *audiencia* were usually Spanish-born.

*Mercantilism*, the theory that colonies exist for the good of the mother country, was the prevailing economic philosophy of the era. The Iberian kingdoms, as did England, France, and the Netherlands, abided by this theory and strictly regulated the commerce of their New-World possessions. Trade was permitted only between themselves and their colonies, while colonial industry was entirely prohibited. Intercolonial trade was also strictly banned.

*Discuss the political setup of colonial Latin America. What present countries did each of the four viceroyalties include? Define: residencia, audiencia, alcalde. Explain mercantilism.*

**REVOLUTIONARY MOVEMENTS IN SPANISH COLONIES.** For over three centuries Spain and Portugal controlled their distant colonies in matters political, economic, and intellectual. Under the social caste system which was fostered, privileges were centered in the European-born who held offices of esteem in both State and Church. Creoles and *mestizos*, especially in the Spanish colonies, were the underprivileged, and consequently proved a rich recruiting ground for supporters of a revolt.

The revolutionary movement, however, did not have its origin in this discontent and dissatisfaction of the colonists. The immediate cause lay rather in the Napoleonic Wars of Europe. When Joseph Bonaparte was placed on the throne of Spain, the colonists refused allegiance to him and loyally adhered to the deposed Ferdinand VII. Local *juntas* (committees) were organized to govern the empire until his restoration. It was in these administrative bodies that the spirit of independence early asserted itself. Leadership, however, came from such men as Miranda, Bolívar, and San Martín who had been greatly influenced by the theories of the French Revolution and the success of the revolt in the thirteen British colonies to the north.

The wars endured approximately twelve years, during which time the patriots suffered many reverses. Lack of adequate military supplies, poorly trained armies, and a rugged terrain stood in the way of immediate success. Eight republics were finally proclaimed. Mexico and Brazil became empires: the former short-lived under Iturbide, the latter continuing until 1889.

*Explain how the Napoleonic Wars affected Latin America. Name some of the revolutionary leaders. What classes furnished most of the revolutionists? Why did the wars last so long?*

**BRAZIL AND HAITI ARE FREED.** Brazilian independence was peacefully attained, although there were premature uprisings during the latter part of the eighteenth century. When, in 1807, one of Napoleon's marshals occupied Lisbon, the royal family fled to Brazil, where the court was established. Fourteen years later, King John VI returned to Portugal leaving his son to rule Brazil. The following year independence was proclaimed with Dom Pedro the first emperor.

Haiti, famed as the second oldest republic in the Western Hemisphere, won her independence from France in 1804. Four years later Spain again resumed control of the island; however, in 1821, when the general movement for independence was in swing, a successful revolt was staged.

*Why did the royal family flee to Brazil? How long did they remain? When was independence declared? From whom did Haiti first win her independence? Who next gained control? When was final freedom won?*

**STATEHOOD.** The history of each country is a separate story. The transition period from colonial status to independent nationhood was long and much more difficult than in our own republic under the Articles of Confederation. Civil strife, due to governmental instability, was everywhere evident, enduring longer in some countries than in others. This difficult era has been attributed to many

causes, chief among them the lack of democratic experience, the illiteracy of the masses, the absence of a middle class, and poor communication facilities. At the close of the century the ten nations were broken up into eighteen republics, to which Cuba and Panamá were later added.

*Was Latin America's transition from colonies to republics difficult? What causes contributed to a century of conflict?*

**CONSTITUTIONAL PROBLEMS.** Constitutions were adopted, but they were often replaced by incoming presidents to suit their own ends. Venezuela, for example, in less than 100 years had fifteen organic laws; while all twenty Latin countries (since 1810) had more than 125 constitutions. The flexibility with which these instruments could be changed, coupled with the turmoil of almost a century of conflict, gave an opening to the *caudillo* (dictator) of Latin America who seized power by force and kept it in the same manner. Among the most infamous dictators are Rosas of Argentina, Gómez of Venezuela, Santa Anna of Mexico, Francia and López of Paraguay, and Santa Cruz of Perú.

The French republican constitution and that of the United States were the bases for the nineteenth-century Latin-American documents. Argentina, Brazil, Mexico, and Venezuela have federal systems in which the national government exercises those functions specifically delegated to it. The sixteen remaining republics have adopted a centralized form of government. Although all of the constitutions are fundamentally similar, there are minor differences among them, such as a unicameral legislature in Costa Rica, Honduras, El Salvador, Guatemala, Panamá, and Paraguay. A number of them include very advanced social legislation, of longer standing than that in the United States.

*Define caudillo. Name a few of Latin America's worst caudillos. On what constitutions are most Latin-American organic laws based?*

**INTERNAL PROBLEMS.** This long period of strife, naturally, was little conducive to national prosperity. Trade, internal improvements, and educational developments were almost completely neglected. The turn of the present century, however, saw the birth of a progressive movement in practically all the countries. Argentina, Brazil, Colombia, Mexico, and Costa Rica adopted invigorating programs in international trade, internal improvements, and agricultural development. The first World War brought further advancement. No longer able to depend on Europe, they diversified crops better to supply their needs, and built industries with their own capital. Furthermore, they were brought into closer cooperation, so that much of the distrust they had had for each other was banished.

The common man had gained nothing by the revolution. He was still exploited, while the condition of the Indians was probably worse than it had been even in colonial times. In the decades that followed only the Negro slaves had been freed, but in each country emancipation had come through peaceful measures. Mexico is the only Latin-American country to have attempted a social revolution. Other neighboring Latin countries, with a preponderant Indian population, are interestingly watching the experiment.

*What was neglected because of the long period of strife? In what two ways did World War I benefit Latin America? Explain how the revolution affected the position of the Indian and Negro. Where is a social revolution now in process?*

### SUGGESTED PRACTICES

1. Pray that the changing governments in Latin America either become or remain friendly to the Church.
2. Try to spread an interest in Latin America among your friends.
3. Read: "Our Responsibility Southward" or "How to Judge Democracy Among Latin Americans." (See bibliography.)

## IV. The Church in Colonial Days

† SPAIN assumed the responsibilities of overseas colonization with a thoroughness which she carried to all her enterprises. Her colonial administration, consequently, endured more than three hundred years, a period twice as long as Britain's rule over her thirteen American colonies. During these centuries she successfully transplanted a Catholic culture in these distant realms—an accomplishment no other colonizing nation has before or since achieved. Two-thirds of a hemisphere was converted to Christianity.

In the early years of the medieval era, Spain had already engaged in active championship of the Catholic faith. Her long wars against the invading Mohammedans had begun in the eighth century, and during the 700 years of Moorish domination, a burning zeal to evangelize had become a characteristic of her people. It is not surprising, therefore, that missionaries were early sent across the sea in order to bring the true faith to the pagans of the newly conquered territories. The king commanded it and the *conquistadores* desired it with all the ardor and intensity of the medieval crusader.

*How long did Spain's colonial administration last? What did she accomplish during these years? Was this unusual? How many were converted? What wars fired the Spanish with missionary zeal? Who aided the missionaries in the Christianization of the New World?*

**THE COMING OF THE MISSIONARIES.** Friars accompanied Columbus on his second voyage to America. Thereafter a number of the more prominent religious orders of Spain and Portugal sent bands of missionaries to the New World, among them Franciscans, Dominicans, Augustinians, Carmelites, Mercedarians, and Jesuits. Each group built convents or monasteries to which schools were usually attached; while churches, hospitals, and charitable institutions were established in every city and town. Hundreds of their members volunteered for missionary labor among the Indian tribes.

A considerable number of the regular clergy also served as vanguards of the conquering Spanish armies. They sometimes preceded the troops into the unknown regions, trying by pacific means to prepare them for Spanish conquest and often converting whole tribes to Christianity. This method was especially successful in the conquest of our Spanish borderlands.

*Name some of the early religious orders sent to America. Discuss their work. How did the regular clergy sometimes come in contact with the Indians? Where was this method especially successful?*

**CLERGY AND CHURCH ORGANIZATION.** The missionaries were remarkably successful in converting the Indians to Christianity. Their zeal and enthusiasm carried the faith through the length and breadth of the newly conquered lands. Members of the secular clergy soon joined them in their work. Parishes were organized in cities and outlying villages, and when their number became considerable, bishoprics were created. The islands of Hispaniola and Puerto Rico became diocesan sees as early as 1511. Eight years later found another called Cozumel. Its jurisdiction covered the viceroyalty of New Spain (Mexico). Toward the end of the reign of Emperor Charles V (1556) there were more than twenty bishoprics and three archiepiscopal sees in America. Frequently members of the regular clergy (Franciscans and Dominicans) filled these posts. Moreover, several archbishops served as viceroys, while lesser ecclesiastics often held important political offices.

Diocesan councils, or synods, were requested to meet each year to discuss matters of discipline and dogma. The first council was held at Lima in 1555. It was mostly concerned with the problem of evangelization of the Indian.

Both regular and secular clergy, in the first centuries of colonization, were largely peninsulars and creoles. *Mestizos*, in time, were admitted to the priesthood; however, Indians were longer barred from Holy Orders. Bishoprics and

other posts of dignity were usually held by the Spanish-born, a fact that led to much discontent among the creole clergy and greatly influenced them to support the nineteenth-century uprising against Spanish rule. It is said that of the first 369 bishops not more than twelve were creoles.

*Discuss early missionary labors. Where were the first two bishoprics established? How many dioceses and archdioceses existed at the end of the sixteenth century? Where was the first synod held? When? What situation caused the creole clergy to support the uprising against Spanish rule?*

**SISTERHOODS.** Communities of religious women arrived in the sixteenth century. They founded schools, orphanages, and other charitable institutions. Among the first to establish convents in the colonies were Franciscan tertiaries who were brought into Mexico by Bishop Zumárraga in 1530. The Mercedarians who reached Lima some time later established an orphanage which still serves the needs of this ancient capital. Likewise, in Quito, Franciscan Sisters conduct a girls' school in a structure erected during the first decade of the seventeenth century. The same community, in Baía, Brazil, operates a large orphanage founded over three centuries ago. Even from colonial days their student bodies were largely drawn from the *mestizo* class.

At the outset the members of these religious groups were Spanish-born. Recruits, apparently, were not so easily obtained, and as time went on *mestiza* communities were established. Among the first was a Dominican convent in Mexico, founded by Padre Bernardo de Albuquerque. Dozens of others quickly followed. Their activities were largely educational but nursing service was also included. Hospitals, poorhouses, and foundling homes all came under their supervision. In several cities nuns are still in charge of the women's section of city jails—a work assumed by their communities back in colonial times.

*When did religious women arrive? What was their work? Name and locate four early religious foundations. Who founded the first mestiza community? Where? What unusual work is in the hands of some of the communities?*

**THE CHURCH AND THE INDIAN.** The *repartimiento* or *encomienda* system of Indian allotment had first been used by Spain in apportioning the conquered natives of the Canary Islands. In her New-World possessions she continued this method. Its chief objective was to facilitate the Christianization of the natives, who thus were brought under the control of an *encomendero* (holder of Indians). The system, however, proved disastrous to the aborigines, many of whom died from the confining and arduous labors of mines, fields, and construction projects, or from plagues brought by the white man. Within several decades after the discovery few Indians could be found in the West Indies either because of death, suicide, or their flight to other shores.

Concerned over the gravity of this situation, such prominent colonists as the Spanish Dominican, Bartolomé de las Casas, the Franciscan bishop, Juan de Zumárraga, and the Portuguese Jesuit, Antonio Vieira, became ardent defenders of the Indians. Appeals were sent in to the Council of the Indies whose archbishop-president influenced the Assembly to formulate the *Laws of Burgos*, which outlined a more lenient Indian policy. This "code" recognized the liberty of the Indians and their right to be treated in a humane way, suggesting the founding of *pueblos* (cities) with churches where catechism should be taught after religious services. The laws, however, did not suppress *encomiendas* and therefore failed to satisfy a growing group of "abolitionists." Consequently, after 1516, a mission plan was evolved which advocated the organization of an Indian town isolated from the Spaniards. None of the Spanish laity was to be allowed entrance except the governor. These towns were popularly called "reductions" (to reduce to the faith).

*What was the chief objective of the encomienda system? Why wasn't this system successful? Explain: encomienda, encomendero, pueblo, Laws of Burgos, reductions. Name three well-known defenders of the Indians.*

**REDUCTIONS.** The regular clergy was placed in charge of these Indian villages. Franciscans conducted many flourishing ones within the northern frontiers of New Spain; while Jesuits operated those in the mission land which now forms part of Argentina, Paraguay, and Brazil. Usually two priests controlled a reduction, which varied in population from 300 to 20,000 Indians. Although they were in full charge, Indians were permitted to hold lesser political offices and thus were taught the elements of Spanish municipal government.

The towns were built in Spanish style — a church facing a large *plaza* which was used for recreational purposes. Around this park were grouped the priest's residence, and schools for both boys and girls. Public granaries, storehouses, and workshops were also centrally located; while the homes of the Indians spread out in all directions. Life on the mission was communal, food and clothing being distributed to all alike. The day began with attendance at Mass and closed with common night prayers. The villagers cultivated the soil and practiced various trades. Their agricultural produce, leather goods, and woodcarvings were sold to Spanish settlements and exchanged for tools and other necessary articles.

A militia was also organized in these reductions, which in Paraguay became very powerful through continuous frontier skirmishes. Many Spaniards, however, looked with disfavor at arming the Indians, who were in the majority throughout all parts of the colonial domain. Their strength, however, was weakened toward the end of the eighteenth century when the Jesuits were expelled from the colonies. Laymen were then placed in charge and the missions soon declined. By the close of the colonial era, most of these towns were already in ruins.

*Mention some flourishing reductions. Who were in charge? Discuss the organization of the reductions. Describe the physical setup and daily program. What caused the decline of reductions?*

**SAINTS OF THE ERA.** Hundreds of worthy missionaries in these regions are unsung heroes. In almost every section, however, there is one or more renowned priest whose self-sacrificing labors among the Indians has perpetuated his memory. Brazil, for example, has the noted Jesuits, Nobrega and Anchieta. The mission field, moreover, numbers several canonized saints. Saint Peter Claver labored among the African Negroes who supplanted Indian slave labor on the islands and coastal areas of the Caribbean. He spent half a century in indefatigable work. St. Francis Solano zealously preached missions for twenty years among the Indian tribes of central South America. St. Louis Bertrand also labored ceaselessly for years among the natives of Panamá and in the coastal towns of Colombia.

The tireless activities of these and hundreds more of the clergy in colonial Latin America had rich results. Their fruitful labors can still be seen in the more remote sections of the country where the faith is still preserved despite infrequent visits of priests. Other evidences of staunch Catholic life are the native saints of the era, Rose of Lima, who was canonized in 1671; and two who have been beatified: Martin de Porres (Lima) and Marianita de Jesús (Quito). Dozens of others have been declared either venerable or blessed.

*Who were the apostles of Brazil? For whom and where did St. Peter Claver labor? Where was St. Francis of Solano's field? Who worked among the natives of Panama and Colombia? Give a short report on one of the native saints of Latin America.*

### SUGGESTED PRACTICES

1. Familiarize yourself with the lives of St. Rose of Lima and Blessed Martin de Porres.
2. Follow Blessed Martin's example of kindness to the poor.
3. In imitation of St. Rose's spirit of penance, perform some mortification at table.

## V. Church and State Relations in the Colonies

† THE Church was not only a powerful instrument in the conquest of the New World, but also a strong force in colonial administration. Without her support the Spanish State would never have been successful. This affiliation of civil and religious authorities was another New-World heritage of Spain, where the Church had for centuries cooperated with the Christian monarchs in reconquering the peninsula from Moslem infidels. Close collaboration between the two powers, however, brought with it encroachments on each other's authority, and little by little the State came to dominate the Church, whose affairs were then considerably disorganized. Empowered by the *patronato real* (royal patronage), a reward for their incessant warfare against the Mohammedans, the Spanish monarchs controlled many of the activities of the Church. Naturally, their ecclesiastical privileges eventually led to conflict.

*In what two ways did the Church help the Spanish advance in the New World? When before had the Church closely cooperated with Christian monarchs? What was one undesirable result of this collaboration? What was a possible reason for this result? How were Spanish monarchs rewarded for their conquest of heathen lands? To what did these privileges finally lead?*

**ROYAL PATRONAGE IN SPAIN.** The *patronato real* was a pontifical concession accorded political rulers granting them power to present a cleric for installation in a vacant benefice or prebend. This privilege was quite common in the medieval era. Its abuse led to the investiture struggles of Pope Gregory VII. Spanish sovereigns, however, successfully argued their right of patronage on the score of reconquered domain. In the fifteenth and sixteenth centuries, several concordats gave them "particular" patronage over more important domestic holdings, and "universal" patronage over benefices in conquered lands.

*Define patronato real. What Pope struggled against the abuses arising from this privilege? Who won the argument? Explain the meaning of "particular" and "universal" patronage.*

**ROYAL PATRONAGE IN THE COLONIES.** The Spanish kings wielded greater jurisdictional rights over the Church in America than they did in Spain. Their power was like that of vicars general, who had authority over all things spiritual. This privilege was first given them by Alexander VI, who in a Bull dated 1493 conceded all the rights granted Portugal in her overseas possessions, that of presentation being one of them.

In 1508 another edict issued by Pope Julius II gave them "universal" patronage over the Church in the Indies (America), "considering that it is convenient to those kings that persons who preside over churches and monasteries be faithful and acceptable to them." This document authorized the king to nominate candidates of bishoprics, superiors of monasteries and convents, administrators of hospitals, and wardens of churches. His council selected and controlled the sending of missionaries, and regulated all their movements. Monasteries and churches could not be erected without his consent, nor could dioceses and parishes be created. Moreover, papal Bulls and briefs could not be promulgated without inspection by government officials.

*To what extent did the Spanish rulers have power over the Church in the New World? What privileges did the Bull of 1493 concede to them? Why did Pope Julius give "universal" patronage in the Indies? What powers did this patronage bestow?*

**CONFLICTS.** In this way the king attempted to make the Church an instrument of State policy, but not without considerable opposition of the clergy. There are dozens of royal *cédulas* (decrees) reprimanding the American episcopacy for its hostility to royal patronage.

Another cause of conflict arose when the king delegated this privilege to the viceroys, and in lesser matters, to the presidents of *audiencias*. Viceregal officials regulated the establishment of churches, presided over Church councils, controlled the secular and regular clergy, and administered educational and charitable institutions. The king, however, retained a number of powers, among them the granting of permits to missionaries or parish priests who wished to return to Spain, and the issuance of licenses for the erection of cathedrals, churches, and monasteries. So jealously did he guard his prerogatives that a newly constructed Mercedarian convent in Lima was ordered destroyed because the viceroy had not referred to him for permission to erect it.

*Were the clergy in favor of the royal patronage? What rights of patronage were often delegated to viceroys? What powers did the king always retain? Give an instance where the viceroy encroached upon the king's power. What was the punishment?*

**TITHES.** Another of Alexander's Bulls (1501) designated that the tithes in the colonies should go to the Crown rather than to the Holy See. The king's men, consequently, collected the Church taxes and further enriched the State treasury by selling the *Bulla Cruzada* (Bull of the Crusade), which privileged the colonists to eat meat on Fridays in recognition of their service to the Church in the wars against Mohammedans.

Theoretically, in return for these privileges, the sovereign was to assume the burden of financing the Church, by paying the salary of the clergy and contributing a third of the construction-cost of churches, schools, hospitals, and charitable institutions. Actually, however, this didn't happen. Kings and viceroys, in time, shirked the obligation and contributed too little to Church support. The wealthy creole farmers and ranchmen usually were the ones who built and maintained the churches while natives supplied the labor.

*According to the Bull of 1501, how were churches to be supported? Discuss the Bulla Cruzada. What was the sovereign's duty towards the Church? Was this duty always fulfilled? Who actually supported the Church?*

**THE SPANISH INQUISITION.** The monarchs of Spain did much to safeguard the spiritual prosperity of the Church in Latin America. They exerted every effort to raise the moral plane of colonial life and to insure purity of doctrine and dogma. They carefully controlled the outgoing colonists, permitting only those of unquestionable Catholic lineage to settle in the new lands. Because of the great distance between them and their colonists, they constantly urged the viceroys to maintain a watchful eye over the Church. These high colonial officials were to enjoy the right of patronage, punish irregularities, and settle all points of religious differences.

To protect and defend the faith by eradicating heresy in the colonies, Philip II established the Office of the Inquisition. This tribunal was entirely under the control of the Crown, having early disestablished itself from papal affiliation. Inquisitors, although mainly ecclesiastics, were appointed by the king and responsible to him alone. Before issuing any of their edicts or decisions, they first had to submit them to the viceroy for approval, who saw to it that the civil authorities carried them out. Thus, corporal punishment was administered and fines were collected not by the Church, but by State authorities. As in Spain, the colonial government could use the Inquisition as a political tool.

*How did the Spanish monarchs show their interest in the Church in Latin America? What duties were viceroys urged to perform? Why was the Office of Inquisition established? Who were the usual inquisitors? Was the Pope in any way affiliated with the Inquisition tribunal? Who collected fines and administered punishments?*

**THE INQUISITION IN ACTION.** The first tribunal was established in

Perú in 1570, with two inquisitors in charge. One year later a similar court was opened in Mexico, and thereafter others appeared elsewhere within the colonies. Their jurisdiction extended over all Spanish subjects, excepting the Indian, whose recent conversion excused him. Priests or laymen accused of heresy, blasphemy, sorcery, or bigamy; Jews or Protestants smuggled in or shipwrecked on American shores, were all brought before this court.

Two or more inquisitors heard and judged the cases. The more severe punishments consisted of the loss of liberty, property, and even life; however, such sentences as floggings, imprisonment, banishment, condemnation to the galleys, or fines were the usual penalties. It is interesting to note that the court in more than two centuries of continuous existence, with more than 900 investigations, sentenced no more than forty-one unreconciled heretics to be burnt at the stake.

*What two countries in the New World had the first Inquisition tribunals? Who came under their jurisdiction? For what offenses? Name some of the usual punishments. What number were tried for heresy in the first 200 years? How many of these met death?*

**CENSORSHIP OF BOOKS.** The inquisitors were also entrusted with the censorship of books that were in circulation among the colonists. They prepared a lengthy list, called an Index, which included any suspicious volume of liberal political or unreligious tone. At the end of the eighteenth century there were as many as 5,420 authors listed. Inspectors investigated bookshops and printing establishments, and searched the libraries of private homes and educational institutions. They carefully watched for smuggled volumes at the ports of Panamá and Callao. However, despite this supervision, which was very difficult to enforce, good libraries in political philosophy were formed in Lima, Mexico, and Bogotá. These laws, therefore, were eventually ignored and forgotten.

*What was the Index? Name the duties of the inspectors. At what ports were books smuggled into the country? Did this censorship prevent the building of political libraries? Locate the three most important of these.*

**CHURCH RELATIONS IN BRAZIL.** Relations between Church and State in Brazil were far better than in the Spanish colonies. The Portuguese kings contributed more money, selected better appointees, and generally cooperated quite wholeheartedly with the Church in the colony. Baía was created a bishopric in 1552. It remained the only diocese in the country until 1676, when it was raised to an archiepiscopal see with several suffragan dioceses. After 1514, a series of Bulls issued by Pope Leo X and Pope Clement VIII had conferred the *patronato real* on the kings of Portugal, who had colonies along the African coast. This privilege was also extended to their American possessions.

The Office of the Inquisition came to Brazil during the period of Spanish control, from 1580 to 1640. This tribunal, however, never proved as strong here as it was in the neighboring Spanish colonies. Of the 160 accused heretics, most of whom were tried in Lisbon, many were set free. The Index, too, was never as effective here as in the Spanish colonies.

*Where was Brazil's first bishopric established? When? During what period did the Office of Inquisition come to Brazil? What was its strength?*

### SUGGESTED PRACTICES

1. In selecting reading matter, make it a point of honor to choose books and periodicals which are in accord with your Catholic principles and ideals.
2. Be extra-generous in your next contribution to the support of your church.
3. Read about the *Inquisition* in the Catholic Encyclopedia.

## VI. The Church and Colonial Education

† LATIN-AMERICAN civilization is older than Anglo-American. Before England had founded a single settlement in North America, hundreds of Spanish cities on both continents of the Western Hemisphere had been flourishing for almost a century. Educational institutions, including several universities, were functioning for Indians as well as for Spaniards long before the Pilgrim Fathers established the first primary school in the colony of Massachusetts.

The Church controlled education in the New World just as she had done throughout the centuries in Spain, and, for that matter, in all Christianized Europe during the medieval era. Primary education was much the work of the Franciscans; while higher education was almost exclusively supervised by the Dominicans and Jesuits. Schools were founded for Indians, *mestizos*, and creoles. The instructors were as good as Europe then produced; for, at the time of Spain's conquest of the New World, she had a civilization second to none on the European continent.

*Why is it incorrect to think of Latin America as a young and uncivilized country? What educational institutions were flourishing in Latin America before North America had a primary school? Who controlled education in the Spanish colonies? Who supervised primary schools? Colleges? What classes of people made up the student bodies? Why were the instructors very good?*

**ELEMENTARY EDUCATION.** Primary schools were established almost simultaneously with the coming of the missionaries. The first was founded in Santo Domingo in the monastery of San Francisco. In 1523 Flemish Franciscans arrived in Mexico, and in the following year a lay brother, Peter of Ghent, opened the first recorded school for natives in the New World. One thousand Indian boys are said to have been enrolled. This establishment was a forerunner of hundreds of like institutions; for, thereafter, every monastery, convent, and church had a school for Indians connected with it.

At first these humble institutions were primarily interested in religious education; however, as time went on, instruction in agriculture, reading, writing, arithmetic, and music was also included. The teaching of crafts, too, became very important as the Indians showed a marked talent in working metals (iron, copper, gold, and silver), and in weaving cloth of artistic design. Wood carving, lace-making, engraving, and leather-tooling were among the many arts taught. From Santa Fé, New Mexico, to the Straits of Magellan there are still evidences of this training. Carpets, blankets, *ponchos* (woven wraps), baskets, ceramics, silverware, and wooden dishes are all of their manufacture, testifying to their skill as craftsmen of no mean ability.

*Where was the first primary school founded in Latin America? Who opened the first school for natives in the New World? Where? Early schools were connected with what establishments? What was their primary purpose? What subjects were later included? Name some evidences of the Indians' training and skill in crafts.*

**ELEMENTARY EDUCATION (continued).** Although there were a considerable number of mission and monastic schools, only a minority of the natives became literate. However, even in Europe, general education, as we know it today, was non-existent. In Mexico, schools for creoles were very few, most of the children being privately tutored and further educated abroad. South America, however, possessed a larger number of primary institutions designed exclusively for the descendants of Spanish blood. Perú, especially, had excellent establishments founded under Viceroy Francisco de Toledo.

Coeducation was unheard of and consequently girls were unable to attend schools. They received little formal education, except those of the very best families who were received in convent schools. Mexico and Lima, however, did estab-

lish in these early days, a few educational institutions for *mestizas*. Their curricula were predominantly industrial.

*Did all the natives become literate? How were Mexican creoles educated? What was the educational situation in South America? Could boys and girls attend the same school? What was the position of the Latin-American girl in the educational program? What two places offered industrial education to girls?*

**SECONDARY EDUCATION.** The sixteenth century was the golden age of education for the aborigines. A fair number of them had by this time passed through elementary courses and were desirous of continuing intellectual pursuits. Franciscans, Augustinians, and Dominicans engaged in the work. The first college was established by the Franciscans in Mexico (1536). Like Harvard College, founded exactly one century later, and similar to other of our colonial universities, its original purpose was to educate for the ministry. In time, the curriculum came to include courses in rhetoric, medicine, anthropology, and natural sciences.

Under the energetic direction of the zealous Bishop Zumárraga and Viceroy Mendoza, more institutions like these were opened throughout New Spain. Their curricula were much the same as those of secondary schools in European countries at that time.

In both Mexico and on the southern continent, colleges for Spanish and creole boys were chiefly conducted by the Jesuits. Indian lads and Negroes were occasionally admitted on the grounds of purity of blood. *Mestizos* were by law forbidden to attend; however, in most countries this decree was almost entirely ignored. The Jesuits were considered the most progressive teachers in America. The *Colegio Maximo* (1574) in Mexico was among their most flourishing institutions. At the time of their expulsion they were controlling seventy-odd colleges whose faculties numbered over 2,250 instructors. Their departure from the colonies was a blow from which Latin-American educational institutions have never revived.

*When and where in the New World was the first college for Indians established? By whom? How much later was Harvard founded? Name two men responsible for many educational institutions in New Spain. What curricula did these schools follow? Who conducted most of these colleges? What class of people was forbidden entrance? Was this rule adhered to? Where was one of the Jesuits' most flourishing colleges? How many colleges were run by the Jesuits at the time of their expulsion? Was their withdrawal a loss?*

**UNIVERSITIES.** Thirty-one universities had been founded by the Spaniards during the colonial era. The Dominicans established the first of these institutions in Santo Domingo in 1538; and, less than a score of years later, the renowned University of San Marcos in Lima. Others of their institutions were universities in Santiago de Chile and in Quito, Ecuador. A second prominent center of higher education, created by royal decree in the same year as San Marcos, was the Royal and Pontifical University of Mexico City, whose faculty numbered outstanding Franciscan, Augustinian, Dominican, and lay professors of that day.

Franciscans established the Universities of Córdoba (then part of Chile) and of Chuquisaca (called the "brains of South-American emancipation"), both of which, after many years of flourishing existence, passed into the hands of the Jesuits. This latter Society directed five universities prior to their expulsion. One of their best was the University of Charcas, where were trained several leaders of political thought who later directed Argentina's revolution.

*In what five Latin-American countries were the first universities established? Who made up the faculty of the Royal and Pontifical University? Name one university established by the Franciscans; Dominicans; Jesuits. What part did students from the Jesuit University later play in politics?*

**UNIVERSITY CURRICULA AND STUDENTS.** The programs of studies of these institutions were based on those of European universities. Chairs in

philosophy, Latin, theology, ethics, canon and civil law, medicine, science, mathematics, and Scriptures were among the most common. Instruction was chiefly by lecture and usually delivered in Latin. The Universities of Mexico City and San Marcos also offered courses in leading Indian tongues.

Although the best of these institutions were, at the outset, modern intellectual centers, they deteriorated in the latter half of the eighteenth century when the Jesuits were withdrawn. However, even in this period of decline they still were superior to any of the universities functioning in Anglo-America.

Colonial universities, as did secondary schools, operated principally for creoles; nevertheless, *mestizos* and mulattoes often attended. This was especially true in institutions located in the South and on the Andean plateaus. Tuition was exceptionally low and scholarships were quite the regular custom. With such encouragement, therefore, it is easy to believe that approximately 150,000 academic degrees were granted within the colonial epoch. Moreover, these graduates later held places of honor and distinction as colonial magistrates, lawyers, mayors, governors, teachers, archbishops, and physicians.

*What curricula were used as a model for most Latin-American universities? In what language were lectures delivered? Name universities which offered courses in Indian tongues. Compare the status of declining Latin-American universities with the Anglo-American universities of that time. Who attended these schools? Discuss fees and scholarships. How many degrees were given during the colonial period? How did many of the graduates later distinguish themselves?*

**INTELLECTUAL CONTRIBUTIONS OF THE CLERGY.** The great intellectuals of Latin America were the clergy. It is but natural, then, that they should have led in literary and scientific contributions. They compiled histories, chronicles, and diaries, some of which were the only existing authoritative works on the first epoch of conquest and colonization.

Priests composed all the philological studies of the era, compiling Indian grammars, lexicons, and dictionaries of the hundreds of tribal dialects spoken throughout the Iberian possessions. Remarkable in this field is the work of the Portuguese Jesuit, José de Anchieta, who produced an exhaustive grammar of the Tupí language.

Prose and poetry of the colonies at this time was considerably inferior to the literature of Europe. However, Sor Juana Inés de la Cruz (a Mexican nun) produced some exceptionally fine work in drama and verse, which won recognition on both continents.

The first printing press in America was established by Bishop Zumárraga in Mexico as early as 1536. Before 1600 nearly 250 books had been printed thereon, most of them being catechisms and books of asceticism. Soon after Mexico's press was established, others appeared in Lima, Bogotá, Quito, Buenos Aires, and the missions of Paraguay.

*Who were the Latin-American leaders in literature and science? What did they contribute? What philological works did the priests of the era compose? Who was outstanding in this field? What was the status of Latin-American poetry in colonial times? Name the nun who was the literary light of the period. When and where in the New World was the first printing press installed? By whom? For what types of books was the press originally used? What other cities established presses?*

### SUGGESTED PRACTICES

1. Help strengthen the faith in Latin America by contributing to the Maryknoll Missions established there.
2. The Church was a leader in the intellectual life of these countries. Read: Ryan, Rev. Edwin, *The Church in the South American Republics*, Chapter 5.
3. Missionaries can use second-hand articles such as clothes, broken chalk, etc. Send them a box through one of the Latin-American Consulates.

## VII. The Clergy and the Wars of Independence

During three centuries of evangelization in the Spanish colonies the Church had constructed many buildings: cathedrals, churches, convents, monasteries, schools, colleges, orphanages, hospitals, and missions. The earlier Spanish kings had contributed toward these buildings, but their support came chiefly from colonials. Wealthy miners, ranchers, and farmers gave liberally. Since there were no banks, products and rents from estates, bequests, alms, tithes, and fees were used to keep the establishments in operation.

Some dioceses and some monasteries controlled much land near the cities. The mission lands generally belonged to the Indians. Much property then was untaxable, and Spain needed money. Those who were opposed to the Church on the eve of the wars of liberation, accused the Church of having too much wealth and of owning vast, untaxed land. The anticlericals of Portugal, France, and Spain had already begun to attack the Church. From 1759 to 1773 they had confiscated all of the colleges, lands, and missions of the Jesuits. Other religious orders and the diocesan clergy awaited a similar blow, and were growing antagonistic to Spain's anticlerical policy.

*Who contributed to the support of the Church in colonial times? In what ways was wealth obtained? How was it used? Why were the Jesuit lands confiscated?*

**INFLUENCE OF EUROPEAN EVENTS.** The position of the colonial Church and the clergy during the first two decades of the nineteenth century was seriously affected by European happenings. The change of governments in Spain confused loyalties, and the colonials had a difficult time of it following the quick succession of events.

In 1808 Napoleon set up a military government in the Iberian countries, placing his brother Joseph Bonaparte on the throne of Spain and Portugal. Many of the Spaniards and colonials, particularly the Church, held to the deposed Ferdinand VII; but by 1812 a Liberal element in Spain was powerful enough to form an underground movement against King Joseph Bonaparte.

They organized a Cortes and demanded a constitutional monarchy instead of absolutism. In 1812 they succeeded in drawing up a new Liberal constitution. In three years, however, the Congress of Vienna re-enthroned Ferdinand VII (with his absolutist theories), and Liberalism was crushed until 1820, when the Cortes in Spain was again made up of a large majority of radical members. Church confiscations and other Liberal attacks against ecclesiastical rights showed that the new rulers of Spain were anticlerical and pro-French.

*How did conditions in Europe affect the colonies at the beginning of the 19th century? Who was the ruler in Spain and Portugal at this time? To what ruler was the Church loyal? What type of government did the Liberal party want? Why was Liberalism crushed in 1815? What was the spirit of the Spanish Cortes in 1820?*

**THE JUNTA, CRADLE OF THE REVOLT.** During the era of Napoleonic control of the mother country the colonists copied a form of Spanish local government called the *junta*. Men of these centers more and more took over political administration of their districts. Creoles were appointed to colonial offices and English merchants were permitted (many of them by treaty) to engage in trade with the Spanish-American colonies. However, upon Ferdinand's restoration to the throne, he sent Spanish troops to the American colonies to put an end to their independent actions and to quell the sectional uprisings that had broken out in various parts. Simón Bolívar and José de San Martín, nevertheless, successfully led the colonists in the wars of liberation.

*What form of government existed in the colonies during the Napoleonic era in the mother country? Members of what class were appointed to office? What*

*change took place in colonial trade? Why did Ferdinand send Spanish troops to America? Name two men who stand out as leaders in the Wars of Independence.*

**THE CLERGY AND THE REVOLT.** In the first decade of the revolt the unsettled political affairs in Spain divided the clergy on the question of independence. Colonial Church dignitaries were Spanish royalists and usually frowned on radicals and revolutionaries; while the lower clergy (most of them creoles) were uniformly sympathetic to the cause. That the former group adhered to Spain is most natural for they owed everything to the Crown. The lower division, resentful of the privileges of peninsulars, wholeheartedly backed the movement in the hope of reform. Both sides offered leadership in the struggle, and at times the war was carried on almost entirely by them. After 1820, however, churchmen became united in sentiment, not because they approved of a revolt against authority, but because the growing Liberalism of Spain alarmed them. From this time on most of the churchmen supported the cause of the colonies against the Spanish rulers, either absolutist or radical.

*Tell how the churchmen were divided on the question of independence. What were the reasons for the decision of each party? Explain how the revolution was at times a civil war. What finally united the churchmen in favor of the independence movement?*

**CLERGY OF MEXICO.** It was probably in New Spain that the lower clergy participated most actively in the rebellion. Father Hidalgo, a renegade priest, led a growing army of Indians in a struggle that soon developed into a serious clash between classes. His army became a mob and was scattered in defeat. Hidalgo was executed, but his example encouraged Father Morelos and some hundred other parish priests to lend their support. They became the leaders. When the Spanish ecclesiastics heard of this, they immediately condemned these unpriestly activities. The clergy, however, continued in the movement even though some were punished by excommunication. Father Morelos and many others were captured by Spanish troops and executed. Such harsh treatment did much to arouse the Mexicans against Spain. As the months went by, the struggle became so intense that a patron was selected to protect each camp. Thus, the revolutionists invoked the favor of the Virgin of Guadalupe, while the viceroy and his clerical followers proclaimed the Virgin of Remedies as patron of their cause.

At the outset Mexico's higher clergy supported the royalist cause in many ways. They donated large sums of money, and presented church bells to be melted into much-needed cannon. There is reference of the Bishop of Guadalajara, who himself drilled a regiment of "friars, clerics, and sacristans," partisans of Mother Spain.

A peculiar turn of affairs, however, occurred when the Cortes of Spain adopted the anticlerical reforms embodied in the Constitution of 1820. Higher ecclesiastics then rallied to the standard of freedom, as the Bishop of Puebla called for support. His plan was to break with Liberal Spain and to place Iturbide on the Mexican throne as emperor. Success crowned his efforts.

*What renegade priest led the first revolutionary movement in New Spain? Who were his followers? How did the hierarchy show their disapproval of this movement? In what ways did the hierarchy support the royalist cause? Why did these bishops eventually shift allegiance to the cause of freedom? What political setup followed the war?*

**CLERGY ON THE SOUTHERN CONTINENT.** The Plata region, perhaps, is the best example on the continent of least clerical opposition to independence. Only in the first stage of the struggle do we find royalist sympathies strong; while, on the other hand, seventeen of her ecclesiastics signed the petition which began the independence movement of 1810. As the movement gained force, the creole clergy increased their support, both by contributing money and by drilling small divisions of Indians. Parish priests throughout the length and breadth of

the viceroyalty explained the principles of freedom to their people after daily Mass. During the interim of provisional government, they exerted much influence, even occupying a large number of seats in the constituent assemblies. Of the twenty-nine signers of the Argentine declaration of independence, sixteen were priests.

The other areas of the continent, however, followed fairly closely a pattern of creole-clergy support, and higher-ecclesiastical opposition. Chile's strong regalist faction controlled affairs for a considerable number of years. Venezuela's hierarchy had a difficult time choosing sides, but they finally swung to the independence party. When once the Spanish Cortes of 1820 adopted liberal measures, unity among churchmen was attained. Members of the higher clergy actively participated in the political life of the new nations. Colombia's archbishop served as president of the provisional government of his country, while a goodly number of prominent ecclesiastics were to be found in Lima's first congress.

*Where were loyalist sympathies least strong among the clergy? In what three ways did the creole clergy lend their support to the revolt? What part did the clergy have in the later provisional government and the signing of the declaration of independence? State the general pattern of opinion throughout the continent at this time? In what country did an archbishop act as president? Where did many ecclesiastics become members of congress?*

**HOLY SEE AND THE NEW GOVERNMENT.** All the republics that were formed from the seceding colonies adopted constitutions which provided that Roman Catholicism should be the State religion. Nevertheless, despite this seeming respect for the Church, serious conflict resulted. The *patronato real*, integral part of ecclesiastical administration for more than 300 years, caused most trouble.

Executives of each nation maintained they were the heirs of old privileges of the Crown and therefore had the right of nominating bishops. The Pope, however, held another view and refused to sanction this privilege. He and later canonists asserted that patronage was purely a concession and not a right inherent in sovereignty. Years of bickering followed during which time many of the older members of the hierarchy died, while others (of royalist sympathy) returned to Spain. Without shepherds for the flock, the Church was soon reduced to an alarming state of affairs. Only after King Ferdinand's death in 1835 was it possible for the Vatican to recognize the new governments and enter into negotiations with them.

*What was decreed the State religion of each new republic? Explain why a conflict arose. How did the Pope explain "patronage"? What was the sad result of these years of disagreement? What event made it possible for the Vatican to recognize the new governments?*

### SUGGESTED PRACTICES

1. Meditate on the responsibility of priests and pray for them. Many people observe one day of each week as a day of special prayer for priests.
2. Pray that Latin America may have an increase of vocations to the priesthood and sisterhood.
3. Revive your love for Our Lady by reading "Grace of Guadalupe."

## VIII. South America — The Church in the North and the West

† THE position of the Holy Father with respect to the new republics was a delicate one, particularly as Spain refused to recognize their independence. Both the mother country and her old possessions were his spiritual children, and his care was to offend neither party. For almost fifteen years relations between the Vatican and the new American nations were suspended; and from Mexico to Argentina, except perhaps in Perú, adherence of the Church to Rome was threatened. Presidents and dictators seemed of a mind to establish national churches.

The settlement of the religious question in Latin-American republics did not follow a uniform pattern. Concordats were entered into by a number of countries. Each nation's history, however, differs from that of the others.

*Explain the Holy Father's difficult position in reference to the new republics. What danger threatened the Church in most Latin-American countries? Which country clung steadfastly to Rome?*

**COLOMBIA.** The independence of Colombia was recognized by the Vatican in 1835, as soon as the Pope felt assured of the stability of the government. Catholicism was constitutionally declared the religion of the country, and the presidents were empowered with the right of presentation (nomination of candidates for the episcopacy). To balance the two authorities, a Papal Nuncio reached Colombia in 1836. He was the first Vatican diplomat assigned to any Latin-American government.

Church and State relations were difficult right from the start. President Santander encouraged the formation of Masonic lodges, tolerated Protestant missionaries among the Indians, and confiscated small Church properties. Another president went so far in his anticlerical measures that he exiled his own brother, Archbishop Mosquera (one of the great prelates in all Latin America), for not carrying out his wishes. Jesuits were again expelled and monastic property seized. Within four years the Liberals had gained such strength that they succeeded in disestablishing the Church.

Persecution continued until 1880; however, within the next decade the Church was again restored to a position of esteem and respect. A new constitution recognized the Catholic religion as that of the nation. In 1887 a concordat sanctioned the president's right to nominate bishops, and suggested payment for confiscated Church property. Following this, the country was publicly dedicated to the Sacred Heart.

A Liberal regime returned to power in 1934, and one of its first moves was to take over control of education and discontinue ecclesiastical courts for the clergy. The opposition which these anticlerical measures aroused reached alarming proportions. It may be partly responsible for the tolerance shown by President Alfonso López in his second administration.

*Which Latin-American country first received a Vatican diplomat? Explain why Church and State relations were difficult in the beginning? What prelate was banished from Colombia? By whom? Discuss the Concordat of 1887. To whom was the country publicly dedicated? What measures did the Liberal regime of 1934 enforce? Why didn't Lopez continue this policy?*

**VENEZUELA.** An era of disorder followed Venezuela's withdrawal from union with Colombia in 1883. Fifty-two revolutions occurred within the following seventy years. During this period of political turmoil the Church suffered and declined until a fresh lease on life was granted her when a new constitution made Catholicism the religion of the State. A concordat in 1863 recognized the right of national patronage (presentation by the head of the government) with its obligation of Church support.

In 1876, however, President Guzmán Blanco (Dictator and Grand Master of the Masonic Order) began a violent persecution of the Church which soon stripped her of spiritual power. He suppressed religious orders and confiscated their property, abolished schools and seminaries, legalized civil marriage, expelled the nuncio and archbishop from the country, and converted the most beautiful church in Caracas into a national pantheon.

Conservatives rose in strong opposition. Blanco was overthrown and peaceful relations between Church and State were again resumed. Religious communities were recalled and diplomatic representatives were exchanged with the Vatican. Today, Catholicism is still the State religion, although liberty of conscience is granted to all.

*How did the political chaos affect the Church? What are the two provisions included in national patronage? Who opened a persecution against the Church? What were some of his anticlerical measures? What is the position of Catholicism today?*

**ECUADOR.** The Conservative party, uniformly throughout Latin America, was the Church party, and wherever it gained control of the government, the position of the Church was respected. When the Liberals stepped into power, her fortunes fell, and whatever constructive work had been accomplished was quickly undone. Ecuador experienced this frequent change of policy probably more so than any other South-American republic. Jesuits were expelled and recalled; Church property was confiscated and again returned.

This political chaos resulted from the extreme poverty of the new governments. Different from their sister republic to the north (U.S.A.), they had no public domain to sell and therefore turned to Church confiscations to swell the national treasury. Ecclesiastical property and fees for marriages, burials, baptisms, etc. were seized.

Ecuador became independent in 1830. For the next thirty years domestic and foreign wars harassed the country. Then, Gabriel Gracia Moreno came to the presidency and during the fifteen years of his administration no effort was spared to build up a thoroughly Catholic nation. In 1863 a concordat was negotiated with the papacy in which Moreno renounced the right of patronage and restored the Church's position in controlling education. Diocesan seminaries were reopened and Indian missions were supported by the government. The country was formally dedicated to the Sacred Heart.

Opposition to Moreno's administration reached a climax in 1875 when he was assassinated. Anarchy followed for twenty years. In 1895 a Liberal president was elected and the Church once more was reduced in power and influence. The right of presentation was again presumed, Church property was confiscated, foreign religious were exiled, civil marriage became legal, and education was secularized. In 1906 another constitution came into being. With little change, it still governs the land. Although it recognizes no official religion, Church and State are not entirely separated.

*Which party usually upheld the Church? Discuss the reason for Ecuador's political chaos. What was Moreno's chief aim? Name several good results following the 1863 concordat. What took place after Moreno's assassination? How did the Liberal president of 1895 treat the Church? Are Church and State completely separated in Ecuador?*

**BOLIVIA.** The Church in this landlocked country is much as it was in late colonial days. Racial composition and geography have greatly hindered its development. Almost half of the population is Indian, ignorant and superstitious. Cities are located in the high Andes, while two thirds of the country stretches into the tropical valley of the Amazon and its tributaries. Priests are few, most of them being centered in the larger towns. More recently the hierarchy has launched a missionary crusade better to instruct the Indians.

Church and State have been united in this republic since 1826. Religious toleration has been practiced since the beginning of the twentieth century. There is no religious qualification for voting or office holding. Education is in the hands of the State, although religious instruction is permitted after school hours. The law requires civil marriage for all but Indians. Diplomatic representatives have been exchanged with the Vatican since 1917.

*Point out obstacles to the development of Bolivia. How is the hierarchy trying to help the Indians? Are Church and State united? Is religious instruction permitted? Do the Vatican and Bolivia exchange representatives?*

PERU. The religious history of Perú has been almost entirely free from anticlerical disturbance. Church and State relations have continued harmonious since the days of independence when Catholicism was recognized as the religion of the nation. Several provisions in the constitution regulate national patronage and relations with the Holy See. A Papal Bull (1874) defines the president's rights over ecclesiastical appointments, and stipulates governmental support of the Church.

Education is controlled by the State. In 1924 a law was passed forbidding Protestants to teach religion in the hundred or more schools they conduct throughout the country. Only Roman Catholic doctrine may be taught. This point is an interesting consideration, for although most of the Latin-American republics (as does Perú) grant tolerance to other creeds, they highly resent the activities of Protestant missionaries in their countries.

*What point stands out in the religious history of Peru? Has Catholicism always been the State religion? What defines the president's ecclesiastical rights? Who controls education? What religious doctrine may be taught in the schools? Explain the law of 1924. What do most Latin-American republics resent?*

CHILE. Already in the first years of his administration, under a constitution which declared union of Church and State, Bernardo O'Higgins confiscated religious property. He also assumed the right of national patronage. The Vatican, naturally, strongly opposed both of these actions and explained that the *patronato nacional* was not an offshoot or inheritance of the privilege of *patronato real*, and could be exercised only if the Pope conferred it on the chief executive. A period of strife between Church and State ensued, but by 1835 a compromise was reached and relations continued harmonious, at least exteriorly, for almost a quarter of a century.

After 1860 a Liberal influence began strongly to assert itself, and anticlerical feeling ran high. A series of so-called reform measures, although opposed by the hierarchy, were quickly passed. Following this, diplomatic relations with the papacy were broken. In 1887, however, a new archbishop brought strength to the Church by summoning a synod to reorganize her internal administration.

During this era the Liberals still had power, and in 1920 more radical members were elected to congress. United, they drew up a new constitution in 1925 which declared separation of Church and State. Moreover, this came about with the full consent of the hierarchy, who realized that future conflict must inevitably follow if a union of powers continued.

*What did the Pope find objectionable in Chile's first constitution? State his argument. What caused the conflict after 1860? How were readjustments made in 1877? Who decided that the Church become free of governmental control?*

### SUGGESTED PRACTICES

1. Occasionally hear Mass for the benefit of those who are suffering persecution.
2. Resolve to be true to Catholic practices at all times.
3. Read one of the suggested articles dealing with Church and State relations.

## IX. South America — The Church in the East

† THE study of the six foregoing republics shows that many of the tribulations of the Church had their origins in the political turmoil of the century both in Europe and within each Latin-American country. The importation of foreign patterns of government was a new experience to these nations which had little working knowledge of the bills of rights and other democratic expressions so common in England, France, and the United States. The great tragedy of the era was the rise of dictators, a development resulting from irritability at the unworkableness of their constitutions. In this chaotic setting the Church had little chance to prosper.

*What was the origin of many of the Church's troubles? Was it easy for these people to handle democratic patterns of government? Name the tragedy of the era. What caused it?*

ARGENTINA (Before 1835). During the revolutionary era the Church in La Plata regions had been cut off from the papacy. Consequently, without an adequate governing body, the clergy had gradually become undisciplined and lax. When Rivadavia rose to ministerial rank, he attempted to improve ecclesiastical conditions by enforcing a series of Church reform laws. He insisted that the Vatican should have no control over the Church in Argentina until she recognize the republic's independence. Thus, a national Argentine church was set up.

In the hope of mending the situation, the Pope sent an Apostolic Vicar to the republic in 1823, but the government refused to receive him. No official communication with Rome was held for the following six years, but finally an appeal for an archbishop was submitted to the Vatican. Two names were presented, one of which received the appointment. Relations were greatly improved within the next four years.

*Why had the clergy become lax in La Plata region? Discuss Rivadavia's argument for setting up a national church? How did the Pope try to right matters? With what result? When did Argentina again appeal to Rome? Why?*

ARGENTINA (Rosas and Alberdi). In 1835 the dictator Rosas came to power. Aware of the prestige of Church support, he first became her champion, always, however, maintaining the right of patronage. In time the clergy fell more and more under his control. They were forbidden direct communication with the Pope, ordered to take an oath to defend his regime, and forced to place his photograph on the altar. The Jesuits, whom he had recalled, refused to obey and were again driven from the country.

After Rosas was overthrown, a new constitution, the work of the great statesman Alberdi, was adopted. Under it Catholicism was again declared the State religion. The right of patronage was enumerated, but somewhat safeguarded as both president and vice-president had to be Catholic.

From time to time Socialists in Argentina have agitated for separation of Church and State. Gains were usually made when relations between the two powers were strained. In 1884 their influence was strong enough to enact a law forbidding religious instruction in public schools during regular class hours. A 1944 enactment, however, repealed this legislation. Civil marriage was legalized in 1886. A Church marriage, nevertheless, could follow without interference.

The Holy See is represented at Buenos Aires by an Apostolic Nuncio, and Argentina now has an ambassador at the Vatican.

*Why did Rosas pretend to support the Church? In what three ways were the clergy made servants of Rosas? Who defied him? With what result? For what is Alberdi famous? Discuss provisions of the new constitution. For what did the Socialists agitate? What law was enacted because of their influence? When was it repealed? How is the Vatican represented at Buenos Aires? Argentina at the Vatican?*

URUGUAY (Before 1880). Uruguay began to operate as an independent country in 1830 by breaking from Brazilian and Argentine entanglements. The adopted constitution recognized the Catholic religion as that of the State and granted freedom to other forms of worship. As did all other Latin-American constitutions, it laid claim to the right of national patronage.

Until the end of the century political troubles constantly agitated the country. Controversial religious issues also periodically came to the fore. At the time the constitution was adopted, the president had requested the Holy See to create a diocese within the republic which heretofore had been under the episcopal jurisdiction of Buenos Aires. In answer to this plea, an Apostolic Vicariate was established in the country, and a permit was granted the president to nominate to several important ecclesiastical posts and censor papal documents before they circulated throughout the nation. It was not until forty years later that Montevideo became a separate bishopric.

*How was the Church treated in the first Uruguayan constitution? Who had held ecclesiastical jurisdiction over Uruguay up to this time? How long did the country wait for its first bishopric? Where was it established?*

URUGUAY (After 1880). At this time Uruguay's political parties were known as the "Whites" and the "Reds." In the decade after 1880, the period when Liberalism successfully attacked the Church in most Latin-American republics, the "White" party was powerful enough to pass several anticlerical laws. Coveted Church property and accompanying fees were confiscated, civil marriage was made compulsory, vital statistics became the function of the civil government, and cemeteries were secularized. The "Red" party, friendly to the Church, was powerless to intervene. In 1906 a Catholic party, the *Union Civica*, was organized, but in 1919 it was still too weak to check the adoption of a new constitution which separated Church and State.

Under this constitution the hierarchy nominates two vacancies and is free from governmental interference. A Papal Nuncio, assigned to both Paraguay and Uruguay, resides in Montevideo.

*By what names were the political parties of Uruguay designated? Which passed the anticlerical laws? What were they? Name a party organized in 1906. Was it strong enough to hold Church and State together? What is the Church's position today? Has the government the right of national patronage? The Papal Nuncio in Montevideo has jurisdiction over what two countries?*

PARAGUAY. From 1811 to 1870 the Church in this republic was actually a national institution. During the first thirty years of its history the country was ruled by the dictator Francia, whose hatred for the Catholic Church showed itself in property confiscations, persecution of the clergy, and suppression of religious orders. All relations with the Vatican were severed and the dictator became the head of the Church. A slight improvement in affairs came about when Carlos López rose to power. His worst fault lay in a free exercise of the national patronage, forcing the Vatican to appoint his brother as bishop of Asunción. Additional Church property, too, was confiscated.

Upon the bishop's death (1859), the Pope demanded a restoration of Church property before another episcopal candidate be appointed. Furthermore, he insisted that the next bishop be a foreigner. Francisco Solano López refused to agree to these terms, and tense relations followed. Finally Brazil, Argentina, and Uruguay, allied in the Paraguayan War, freed the country from dictatorial control. This devastating conflict reduced the nation's population to one-fourth of what it had been. A new constitution was adopted in 1870. It provided union of Church and State, giving limited patronage to the president, who must be a Catholic. A small annual subsidy was bestowed on the Church, whose holdings are less here than in any other South-American country. The clergy in the entire republic number few more than 100 members.

*Who headed Paraguay's Church for the first thirty years? How did he show his hatred for the Church? In what way were Church and State relations improved? What two demands were made by the Vatican after Bishop Lopez' death? How was Uruguay freed from President Francisco Solano Lopez' control? Describe the effect upon the population. State the clauses of the new constitution. What is the priest population of Uruguay?*

**BRAZIL.** Roman Catholicism was recognized as the State religion from 1824 to 1889, but other forms of worship were tolerated. Even in colonial days, members of other creeds had been permitted to settle in Brazil. This Liberal attitude was also found in the later era, showing itself in the early days of independence, when a goodly number of the clergy had been only too ready to support the emperor in setting up a national church.

In 1889 the monarchy was succeeded by a federal republic. The new constitution separated Church and State, an arrangement which greatly improved ecclesiastical conditions. The Brazilian Church, however, still faces great problems. The nation covers a territory larger than that of the United States and has only 5,000 priests to care for 45,000,000 souls. (The United States has approximately seven times the number of clergy for half the Catholic population.)

*Did Brazil ever bar non-Catholics from her country? To what had extreme Liberalism almost led? When were the Church and State separated? Discuss one of Brazil's great problems.*

**MASONRY IN BRAZIL.** During the days of the empire, the policy of the Brazilian Church was dictated by Masonry. Since 1807 this organization had spread throughout the country. Pedro II and his prime minister were Masons, and soon many of the clergy had joined its ranks. In this way it came to dominate ecclesiastical life and all religious activity. Third Order members were Masons, and the Brotherhoods (lay associations who were politically influential in the country) numbered them among their ranks.

In 1870 the organization began openly to attack the Church. Alarmed at this, several bishops in the northern part of the country ordered the clergy to withdraw from the society. Furthermore, they dissolved a number of Brotherhoods. Their action so enraged the Masons that violent hostilities broke out in which churches and schools were demolished, and the clergy were attacked in the press. With this the state of affairs, two bishops took matters in their own hands. They suspended the obdurate clergy who refused to withdraw from the society, and placed under interdict those churches that disobeyed their orders. The emperor, infuriated, appealed to the Vatican to intervene in the case.

Pius IX, misinformed of the actual nature of the situation, sided with the emperor and disapproved of the bishops' rash acts. In 1874 the Holy Father received a secret mission from the hierarchy which presented the true details of the case. Upon hearing this testimony, the Pope reversed his decision and the bishops were restored to their Sees.

*What part did Masonry play in the Brazilian Church? Was Free Masonry in Brazil purely political? What action did some of the northern bishops take? How did the Masons show disapproval of these acts? Why did Pius IX not uphold his bishops? Why were the bishops eventually reinstated?*

### SUGGESTED PRACTICES

1. Take an active interest in all legislation that touches on Catholic principles.
2. Be prepared to defend the Church when occasion arises for you to do so.
3. Occasionally say an extra Rosary in thanksgiving for the religious liberty enjoyed by those living in our country.

## X. Church and State in Mexico

† ECCLESIASTICAL policies varied among Latin-American nations. For example, Argentina and Perú still retain the same Church and State relations that existed in the colonial period of their history; while Brazil, Chile, and Uruguay have dissolved ecclesiastical and civil union. Mexico, alone of all Latin-American republics, has placed the Church under strict State control. Religious persecution in this Aztec nation resembles the French revolution in many of its aspects.

*What Latin-American countries have dissolved union of Church and State? Where is the Church under strict State control? Has the Church suffered?*

CONSTITUTION OF 1824. The Church in Mexico has repeatedly swung from a position of high respect to one of violent persecution. When Iturbide was placed on the nation's throne, he pledged defense of the Catholic faith. His regime was short-lived, but until 1833 Church and State relations were comparatively good.

The first republican constitution of 1824 provided for national patronage, and in the same year the president began negotiations with the Vatican for recognition of his ecclesiastical privileges. Because the Pope had recently released an encyclical requesting the clergy of Latin America to remain loyal to Ferdinand VII, he found it impossible to consider the president's request. He could not recognize the independence of the nation after that, and consequently the "republican" nominees were always unacceptable. The fast-dwindling hierarchy, therefore, was never replaced. By 1827 there were no bishops in the country, and thus no ordination. When Gregory XVI became Pope in 1831, he recognized the seriousness of the situation and thereupon agreed to tolerate presentation by the Mexican civil authority.

*What pledge was made by Iturbide? How long were Church and State on friendly terms? When did the Mexican president request national patronage? Why did the Pope not grant his request? What resulted? Why did Pope Gregory XVI agree to tolerate Mexican civil authority?*

REFORM LAWS OF 1833. There were two Masonic lodges active in Mexican political life at this time: the Scottish rite and the York rite. The former, brought in by Spanish soldiers in the beginning of the struggle for independence, remained a powerful force in the Conservative party until 1856. The latter, founded in the residence of the American ambassador, Joel Poinsett, was popular among the Liberals.

So-called reform laws for the Church were introduced after 1833 when the Liberal party came into power; but oddly enough, these measures were enforced by Vice-President Farías. The president, for some unknown reason, had retired to the privacy of his *hacienda*. These laws secularized the Indian missions of California, confiscated Church property in the Philippines, took control of education throughout the country, declared that the payment of tithes was no longer obligatory, and released from religious vows. It was a complete plan for the ultimate destruction of the Church, and the first dagger thrust at education. The university was closed and its chapel leased as a saloon.

These extreme measures naturally met with violent opposition on the part of the Church and her conservative supporters, who appealed for help to the president at his *hacienda*. Santa Anna saw his opportunity to regain the executive office and cast his influence with the Conservatives. With their support he regained control of the government and revoked all antireligious laws. Until 1854 the Church was not seriously molested.

*Name the two Masonic lodges active in Mexico at this time. Who introduced them? To which party did each appeal? What president enforced reform laws against the Church? Name some of these laws. What was their ultimate*

*purpose? Who opposed them most vehemently? How was the conflict finally settled?*

**CONSTITUTION OF 1857.** The revolution of Ayutla was the most bitter attack the Church had yet encountered. Liberals rose up against what they called the "ecclesiastical domination" of the country. They elected a congress made up of Masons (all but one), who again passed severe anticlerical measures, and this time enforced them. To give the laws greater permanence they were embodied in the new constitution. By its provisions the Church was disestablished, religious vows were nullified, and Church property was confiscated. Public education was declared free from clerical control, nor could priests any longer teach.

A bloody conflict followed. Juárez led the Liberals, while Miramón headed the Conservative party. The United States assisted the former leader, who had requested their support. In 1861 he was victorious, and wholesale destruction of ecclesiastical property followed. Churches were demolished or confiscated by the government to serve its needs. For example, the Church and Convent of San Augustin were converted into the national library and 85% of its books were stolen. These acts so embittered the Conservatives that they sought European intervention. In this way the French army placed Emperor Maximilian on the throne.

*In the revolution of Ayutla what were the Liberals fighting against? Who composed the new congress? What laws were embodied in the 1857 constitution? Who were the leaders of the contending parties? Why did the Liberals win? To whom did the Conservatives appeal for aid? With what result?*

**CONSTITUTION OF 1874.** The Austrian Archduke Maximilian was powerless to reconcile conflicting parties in the country. In several months Conservatives as well as Liberals strongly opposed his legislation. After four years of increasing misunderstandings, he was shot by one of the Juárez faction, which then stepped into power. In 1874 the reform laws were again constitutionalized. Church and State were legally separated.

*What was Maximilian's problem? Did he succeed? What terminated his short reign of four years? Who then became the governing power?*

**AN ERA OF PEACE.** Porfirio Díaz, a Scottish-rite Mason, next came to power and for thirty-five years ruled the country in absolute peace. He ignored the irreligious provisions of the constitution and refused to allow anyone to mix in politics. During his long regime (chiefly through the efforts of his Catholic wife), the Church recovered much lost ground and Catholic schools and seminaries were reopened. In 1911, however, he was overthrown and another era of persecution was inaugurated.

*Who brought an era of peace to Mexico? How long did he rule? What rights did the Church regain? Through whose influence? What happened in 1911?*

**CARRANZA.** Between 1914 and 1917 the Church was violently attacked by President Carranza, who adopted a new constitution (1917) which is still in effect today. Even more violently anti-Catholic than former documents, this instrument: 1) forbids monastic life for men and women, 2) restricts the number of churches, 3) reduces the number of priests, 4) prohibits Church ownership of property, and 5) forbids priests to teach religion in churches and elsewhere.

Apparently Liberal venom was exhausted after drawing up this document, which virtually made the Church non-existent in the republic, and for the next eight years nothing was done to enforce the law. However, when Calles came to the presidency in 1924, he began an organized persecution of the Church by carefully and vigorously carrying out all the anti-Catholic laws.

*What was Carranza's attitude toward the Church? When was Mexico's*

*present constitution formulated? What provisions are made by its anti-Catholic clauses? Who was the first president to enforce these laws?*

**PERSECUTION UNDER CALLES.** Guerilla warfare broke out as soon as the constitution was enforced, but these occasional bands of uprisers accomplished little. Calles was ruthless in his attack. All Catholic schools were closed, eighty-six of them being shut down in one week. Churches were desecrated. Priests went into hiding, and nuns were sought out and exiled, thirteen of them being assigned to the horrors of Penal Island.

Mexican Catholics, seeing their clergy withdrawn, opened their homes as parish or "eucharistic" centers from which the few remaining priests secretly operated. Without episcopal sanction, millions throughout the republic joined in armed defense as *cristeros* (crusaders), who were prepared to offer their property and their very lives for the cause.

Calles next decided to organize a national Catholic church. He selected an apostate army priest named Pérez to take over the new venture, and gave him the title of bishop.

Pérez evidently had a difficult time encouraging a following, for records show that President Calles advised him to offer twenty-five cents to attendants. This soon became too expensive, as every beggar for miles around found this enticing. Calles then ordered the members of each department of government, under penalty of forfeiting one day's salary, to attend Sunday service. This project met with great opposition and after two years the Church was disbanded.

*Who openly opposed Calles' attacks on the Church? What happened to schools and churches? How did priests and nuns fare? Who were the cristeros? Were they organized by the Church? Who was selected to head the national Mexican Catholic church? How was church attendance encouraged? Why did this become a great expense? How were government officials punished for not attending Sunday services?*

**MORE RECENT YEARS.** After President Obregón was killed, three years of violent persecution followed in which more than 200 priests were executed and thousands of Catholics were thrown into prison. When Gil came to the presidency, the conflict ceased. He then invited two archbishops to return to the country to discuss the religious situation. A "gentleman's agreement" encouraged them to recall the priests from hiding and exile, and in 1929 the first public Mass in three years was celebrated. The truce, however, did not last long, and within five years the struggle was renewed. The government limited the number of priests, permitting one *padre* to every 100,000 persons.

During the last years of Cárdenas' regime and within the present administration, a degree of liberty has again come to the Church. The constitution, however, has not been amended and the laws still stand. A more tolerant attitude on the part of officials alone is responsible for the change, hence there is always danger of a sudden relapse to former policy. Today, public Masses and religious services are again permitted, but religious processions are still forbidden.

*How many priests lost their lives during the Calles persecution? Who promised to stop the conflict? With whom did he make an agreement? What made the year 1929 important for Mexican Catholics? How long did peaceful times continue? What was the new apportionment of priests? Does the Church in Mexico enjoy freedom at the present time? What religious ceremonies are forbidden?*

### SUGGESTED PRACTICES

1. Show an especial reverence for sacred things and places to atone for sacrileges committed by irreligious rulers and their followers.
2. Be a *cristero* by bringing your own circle of friends closer to the Sacred Heart.
3. Read one of the suggested articles on Mexico.

## XI. The Church in Middle America

† THE captaincy-general of Guatemala (all Central America) was formerly under the jurisdiction of the viceroy of New Spain. Therefore, when Mexico declared her independence from the mother country, these central sections did the same, adhering to political union with Mexico until 1826 when the Federation of Central America was formed. This union lasted until 1838. The usual Church and State problems occurred when the right of patronage was demanded by the presidents, and when anticlerical governments introduced their supposed reforms. The struggle was particularly bitter in Guatemala and El Salvador.

As to the Caribbean island nations, their religious experience was also one of struggle and conflict. Racial composition, particularly in Haiti, proved an added complication.

*When did the Central-American republics declare their independence from Spain? What were the two usual causes for conflict? Where were the struggles particularly bitter? In what country was racial composition an added problem?*

**GUATEMALA.** In 1852 a concordat, the first with any Latin-American government, was concluded. Its provisions stated that Catholicism was the religion of the State and would be supported by tithes and government subsidies. Control of education was also retained by the clergy, and in return for these securities the Pope gave the president the right of presentation.

The Church in Guatemala, however, had seen its best days. In 1871 a Liberal revolt overthrew the old order, and anticlerical reforms, more radical than any of the past era, were enforced. Jesuits were expelled, monastic orders were suppressed, and their lands nationalized. The nineteen-year-old concordat was dissolved.

Things continued in a bad way. Under succeeding dictatorships the Church was persecuted still more. Communities of religious women were disbanded. As in Ecuador, priests, nuns, and brothers were forever forbidden to enter the country. Church buildings were used for secular purposes, and civil marriage was legalized. These violent measures were given permanence by being included within the new constitution of 1879, which, in modified form, is still the law of the land. The Church has been reduced to government control. A Concordat of 1884 regulates present-day relations and checks the government from further usurpations.

*State the provisions of the Concordat of 1852? When and why was this dissolved? Name some of the new antireligious laws. What is the status of the Church today? Is there any check on the government?*

**EL SALVADOR.** The Constitution of 1841 recognized Catholicism as the State religion, and for six years few distressing events disturbed harmonious relations. During the successive Liberal regime, however, the bishop was exiled to Nicaragua, and all priests were requested to take an oath supporting the government. This many refused to do, preferring rather to go to Guatemala where the Conservative president warmly received them. The need of a concordat was evident. In 1862 one was ratified with provisions much the same as that concluded with Guatemala ten years earlier.

A Conservative reaction occurred the following year. The exiled bishop was asked to return, and the Church's position was safeguarded by a new Constitution of 1864. This instrument governed the country for the next twenty-two years. Hostilities toward ecclesiastics again broke out in the early '70s when measures to separate Church and State were introduced. Religious freedom, legalized marriage, and secularized education also came about. The Constitution of 1886 withdrew government support of the Church and forbade the existence of religious communities. The government, however, did not confiscate ecclesiastical property.

*Whom did the Liberal regime exile? What did they demand of the priests?*

*How was this request accepted? After the Concordat of 1862 what safeguarded the Church's position? Were hostilities as severe here as in Guatemala?*

**HONDURAS.** As in the two former republics, the fortunes of the Church in Honduras were closely connected with party struggles. Up to 1880 the Catholic religion was that of the State. However, the wave of Liberalism that spread through the sister republics after 1871 also reached Honduras, where anticlerical reforms attacked the privileged position of the Church. The Concordat of 1861 was revoked, and union of Church and State was dissolved. Religious toleration was granted to all creeds.

Other reform measures were constitutionalized in 1924 and are much the same as those of El Salvador. Different than that republic, however, is the religious spirit of the country. While El Salvador has an active Catholic life, the Church in Honduras is at a relatively low ebb.

*How did the Liberalism of nearby republics affect Honduras? When was the union of Church and State dissolved? What provision was made in its place? Compare the religious spirit in Honduras with that in El Salvador.*

**NICARAGUA.** The Concordat of 1862 governed relations between Church and State in this country for many years. The clergy held positions of great respect. Unlike other Central-American republics, the Liberal wave of 1871 found little support in Nicaragua. Exiled Jesuits from Guatemala were eagerly given shelter. Shortly before the turn of the century, however, the concordat was broken and the State was declared separate from the Church. In 1911 the new constitution guaranteed to protect Catholicism, which is still considered the religion of the republic. Religious instruction is given in all public schools.

*What standing have the clergy in Nicaragua? How much support did the Liberal wave receive in this country? Who found shelter here at this time? Does union of Church and State still exist? What did the 1911 Constitution guarantee? Give proof of this.*

**COSTA RICA.** Up to 1883 there were few disturbances to mar the peaceful relations between Church and State in this republic. The Concordat of 1852 granted the usual privileges to the government, which, in turn, promised support of the Church. In 1884, however, this treaty with the Vatican was abrogated, and restrictive Church measures were introduced. They endured two years, but since that time relations between the two powers have been most cordial. Catholicism is the State religion today. The clergy often hold political offices.

*Did Costa Rica have many conflicts between Church and State? For what length of time were restrictive measures put on the Church? What is the State religion today? Give evidence of the cordial relationship.*

**PANAMA.** The republic of Panamá was part of Colombia until 1903. Up to that time ecclesiastical affairs were regulated by the latter state's Concordat of 1866. When independence from Colombia was won, Panamanians completely separated Church from State. The status of the Church is much the same in this country as in the United States.

*Who regulated ecclesiastical affairs in the early days of Panama? What step was taken when Panama won her independence? What is the position of the Church in Panama today?*

**HAITI.** For long years the Church in Haiti had been disorganized. From the withdrawal of the French in 1803 up to 1860, when a concordat was signed, the clergy was made up chiefly of defrocked priests who eagerly fled the conventions of other countries. Haiti had no native priests, and even now depends entirely on foreign clergy for religious ministrations.

Already in the early nineteenth century conflicts arose between civil and ecclesiastical authorities which the Vatican hoped to ease by sending a Papal

Legate to the country. Bishops England (Charleston) and Rosati (St. Louis) both negotiated in this capacity, but for one reason or another concordats were never drawn up. In 1860, however, a solution was reached, and since that time relations between the Haitian government and the Church have been entirely cordial. A foreign hierarchy took over. Even today their greatest problem is to suppress voodooism, so common among these African descendants.

*What was the religious condition of Haiti from 1803 to 1860? What is the percentage of foreign priests in Haiti? Name two American bishops who were connected with this country for a time? How are relations between Church and State today? Discuss Haiti's peculiar problem.*

**DOMINICAN REPUBLIC.** The Dominican Republic was freed in 1844 from a twenty-two year invasion by Haitians. The constitution adopted in that year restored the Catholic religion to its traditional privileged position, but in succeeding years dictators managed to bring the clergy under subjection.

Less than a score of years later, when the United States was too busy with its own Civil War to be concerned with the Monroe Doctrine, Spanish rule was restored in the country. For four years the native Dominican clergy, who were notoriously lax, underwent a reformation by a hierarchy imported from Spain. In 1865, however, the republic was again proclaimed, and twice after that prelates held the position of presidents of the country. Since then the State has gradually restricted the activities of the Church.

An agreement with the Vatican in 1884 gave the president the right of presentation, and agreed that all archbishops would be natives of the republic. Priests, bishops, and archbishops were to receive a salary from the treasury, whose headquarters are now in the old Jesuit church in Ciudad Trujillo.

The clergy is almost entirely native; its morals are extremely low. With little persuasion a national church might quickly develop, for the great majority of priests resent reform. The present Salesian archbishop, Ricardo Pittini, once American but recently presented with Dominican citizenship for his outstanding services to Church and State, is tireless in soliciting foreign priests and nuns to help remedy the spiritual ills of the little country.

*What was the position of the clergy in the early days of independence? What did Spain attempt to do during her four-year dominion over this nation? Name two provisions of the 1884 agreement with the Vatican. Why is there danger of a national church arising? How does the good Archbishop Pittini hope to remedy this critical situation?*

**CUBA.** The last of Spain's colonies to break the political bond was Cuba (1899). American intervention followed, in which the Church problem came to the foreground several times. The question of civil or ecclesiastical marriage was satisfactorily settled and both were declared legal. Church property, confiscated by Spain before the middle of the nineteenth century, was offered for repurchase at a considerably low price. Masonry however, was responsible for numerous attacks against the Church, the Constitution of 1901 proclaiming separation of Church and State. The civil authority was not to support the Church nor make ecclesiastical nominations. A concordat was never negotiated, although an Apostolic Delegate took up his residence in La Habana. Religious life in the country continued apathetic for many years.

*When did Cuba attain independence? Who helped her? What arrangements were made about Church property? Has Cuba a union of Church and State?*

### SUGGESTED PRACTICES

1. Recite the "Memorare," begging Mary to bless the Church in Latin America.
2. Pray that priests and religious may never be banished from our country as they so often were in Latin-American countries.
3. Join the Confraternity of Christian Doctrine to aid in winning the world for Christ.

## XII. Catholic Revival in Western Republics

† THE long period of passivity of the Church in Latin America, which in most countries was not broken until the third decade of the present century, had its roots in many causes. The political unrest of these republics, a lack of adequate financial support from the government, the growth of a spirit of nationalism, geographical barriers, and a serious shortage of religious vocations are among the chief reasons for the Church's listlessness and eventual decline.

The past score of years, however, has seen a considerable social awakening in the activities of the Church. Catholic Action organizations are found in every republic. Workers' unions, social-security programs, and schools for the poorer classes are growing in number and importance. Catholic universities with schools of social service are functioning in several countries. On the west coast Colombia, Perú, and Chile show the greatest development.

*What were the chief causes for the Church's passivity in Latin America? Name some signs of social awakening. What countries show the greatest development along these lines?*

**EUCCHARISTIC SCHOOLS.** Medellín, a luxuriant semitropical city bristling with activity, is probably Colombia's most energetic Catholic center. Within the environs of this metropolis a unique project has been carried out by Padre Miguel Giraldo Salazar, pastor of San José, the wealthiest parish in the city. With the support of his cooperative parishioners this great social-minded priest has built a chain of more than thirty Eucharistic Schools for the very poor children of the town and nearby mountain districts. Each institution is financed (built and endowed) by one of the wealthier families. Reading, writing, arithmetic, and religious instruction are given daily to the children, who, but for these schools, would receive no formal education whatever. Hot lunches are served at noontime which are financed by subscriptions and donations from Padre Giraldo's many friends. Instructors in these institutions are usually young women of good character who reside in quarters adjoining the school buildings.

*Where is Colombia's most active Catholic center? Who is doing unusual work there? Describe the project. How do the children benefit?*

**LADIES OF CHARITY.** Another interesting social project in Medellín is conducted by the *Damas de la Caridad* (Ladies of Charity). This organization is divided into two branches of workers: women who do active service in investigating cases, and those who aid the poor with contributions of money, food, and clothing. Of particular interest is their control of *pasajes*, communal dwellings, each having twenty rooms and a central kitchen. One room in these apartments provides a home for a mother and her usually numerous children.

In order to be accepted in these apartments the widowed or deserted woman must promise to lead a peaceable life in the little tenement house. Upon entrance each is adopted by one of the Ladies, who visits her weekly and supplies all the needs of the large family. The children of school age are sent by bus to *La Escuela del Hogar*, where an attempt is made to educate the children to a higher moral plane. The Ladies maintain four of these rows of dwellings in various sections of the city.

*Describe the two branches of the "Ladies of Charity." What is a pasaje? Name the conditions for acceptance in the pasaje. How is the family cared for after its entrance? What arrangements are made for the children's education?*

**A "DOMESTIC" SCHOOL.** In Medellín's most beautiful suburb (El Poblado) a charming *finca* (small plantation) has been converted into a school of domestic science. A group of wealthy women, interested in training poorer girls in home economics, have opened the *Escuela Doméstica de Antioquia*. It accommodates seventy girls who are selected from poor but morally good families. Here, under capable teachers, they are taught the rudiments of homemaking:

laundering, mending, sewing, and cooking. A minimum of budgeting and diet balancing is also offered them. Religious instruction is given by the parish priest.

*What is the purpose of the "Domestic" School? Who conduct it? What type of students is received? Describe the course of training. How is religious instruction provided?*

**ST. VINCENT DE PAUL SOCIETY.** The Catholic men of Medellín are as active in social projects as the women. Exemplary work is being done by the St. Vincent de Paul Society, who among other achievements constructed a row of one-story houses to shelter homeless families. The quarters are comfortably furnished. Each family is regularly visited and is required to maintain a high moral standard in order to continue residence therein. Plans for erecting more of these row houses are under way.

*What Catholic organization of men does exemplary social work? Describe one of their projects. To what are the families obligated?*

**A FACTORY PROJECT.** Perú has two recently organized projects that illustrate the awareness of religious women regarding the social needs of the country. Both are considered "social evolutions" within contemplative orders that have been resident in Lima for more than three centuries.

The Mercedarian nuns, with the consent of our Holy Father, are turning to active life. They have opened an *Escuela Taller* (workshop for apprentices) which is completely equipped with modern looms and other necessary machinery. Hundreds of girls are here taught the process of woolen manufacturing, producing such articles as rugs, tapestries, and articles of clothing. The nuns direct all these activities.

Workers are first apprenticed and later receive a wage which varies according to the number of hours they are employed and the type of work they do. When they arrive in the morning, they first are served a substantial breakfast; before returning to their homes, they spend an hour attending classes in religion and personal hygiene. This factory has had six years of successful operation.

*Are the religious women of Peru becoming aware of social needs of the present day? Describe the Escuela Taller.*

**THE DAUGHTERS OF MARY IMMACULATE.** The second Peruvian community of religious women to respond gallantly to social action was the *Hijas de María Inmaculada*. In their orphanage, operating since colonial times, these nuns conduct a business school which is open to any girl who wishes to attend. A working woman's home is also part of this endeavor.

A unique project undertaken by this community, with the aid of the government, is the *Refectorio Maternal*. Here 100 unmarried mothers are given one nourishing meal each day and the opportunity to rest and give proper care to their offspring. A large room of the building is equipped with little porcelain tubs and dressing tables stocked with all infant requirements. Another apartment is furnished with a hundred bassinets. Physicians are in regular attendance in the clinic, which is equipped with all modern apparatus, from X-ray machines to baby scales. Medical care is offered each mother for six months after the birth of her child. Prenatal care has just been inaugurated. The nuns report that these daily contacts have given them an opportunity to aid the mothers spiritually as well as physically.

*What three projects are conducted in the orphanage of the "Daughters of Mary Immaculate"? How many mothers are cared for each day in the Refectorio Maternal? What services are offered to each? Describe the equipment of the institution. For what length of time does the mother receive medical care? Discuss the spiritual good that would come out of a work of this kind.*

**A SCHOOL FOR CATECHISTS.** Santiago de Chile is a thriving center of awakened Catholic activity. In 1935 a capable laywoman, Elisa Valdes, organized a normal school which prepares teachers of religion and grants them pedagogical

degrees recognized by the State. Although both civil and religious authorities in Chile have been separated, Catholic doctrine is permitted in all public schools (98% of the people are Catholic). The teachers, however, must be certified to give religious instruction.

To meet the need of the day, an *Hogar Catequístico* was founded which now is affiliated with the Catholic University of Chile. Its instructors are outstanding professors in the School of Theology. Within the first ten years of its existence this institution prepared 355 degreed instructors who voluntarily teach several hours (from two to five days per week) in seventy official schools near and about the capital. Amazingly progressive methods are used in this college. A printing press, religious-article store, and library are placed at the disposal of alumnae and students.

*Where has a school been organized for the training of teachers of religion? Why is Catholic doctrine taught in public schools? What is the Hogar Catequístico? Discuss its progressive methods.*

**INSTITUTO DE EDUCACION FAMILIAR.** Young women of upper-class Chilean families have an opportunity to study social science in an institute organized by Monseñor Larsson, a Chilean priest who recently toured the United States observing Catholic social-service schools. A three-year course at this institution entitles the young women to a degree called *Educadora Familiar*. This prepares them for organized social work or merely to apply advanced social methods on their own large plantations.

*What type of woman is admitted to the Instituto de Educacion Familiar? Who organized this institution? What Catholic social-service schools has he visited? How long does it take to receive the degree of Educadora Familiar? For what work does this prepare the recipient?*

**ORPHANAGES.** The movement to modernize charitable institutions is well exemplified by the two orphanages near Santiago de Chile, founded and sustained by an outstanding philanthropic family. One school houses orphan girls and the other cares for dependent boys. Recently, the girls' school was moved into a magnificent modern structure which is operated by the nuns of the Daughters of St. Joseph. This home is comfortably furnished and equipped with pleasant recreation rooms, bright dormitories, domestic-science laboratories, and an up-to-date clinic. Six hundred children are in residence here: girls between the ages of four and eighteen, and boys from four to seven years of age. A Christian Brothers' school nearby takes charge of the boys after they leave the Sisters.

This *Hogar de Bolivia*, conducted by a group of Bavarian Christian Brothers, is a temporary building, but its shops are well equipped for training in the various trades and in scientific farming. The produce from their extensive gardens supplies the tables of both orphanages.

*What new movement do the two Chilean orphanages exemplify? Who conduct the girls' school? Describe the building. What is the enrollment? Where do the boys go after the age of seven? Who direct this school? Tell about the Hogar de Bolivia.*

**A CATHOLIC HOUR.** Quito, quaint capital of Ecuador, is the only South-American country to conduct a Catholic hour over radio. *El Palomar* is a privately owned and directed station over which weekly Catholic programs are broadcast. Señor Leonardo Ponce arranges to present lectures by outstanding clergy and laymen each Monday night from 8:30 to 9:30. Musical programs and drama of a religious nature are also broadcast.

*How does El Palomar contribute to Catholic Action?*

#### SUGGESTED PRACTICES

1. Give a few hours each week to some charitable organization.
2. Bring cheer to some lonely person in a hospital or home for the aged.
3. Read at least one of the articles suggested in the Reference List.

### XIII. Catholic Revival in Atlantic Republics

† THE Church in the three east-coast republics of South America has made remarkable progress in several social and educational undertakings. Of these Atlantic republics, Argentina is probably the most advanced, although the State of Sao Paulo in Brazil has done exceptional work along this line. Much of the success in this Brazilian district was achieved through the energetic spirit of the recently deceased archbishop, Dom José Gaspar de Afonseca e Silva.

Argentina, Brazil, and Uruguay have well-functioning associations of Catholic Action. In the former country its program is broad enough to include a low-cost housing project. All in all, throughout the republics, this organization is accomplishing remarkable results in the improvement of social, economic, and political conditions of the lower classes.

*What country is most advanced in Catholic Action? Where in Brazil is exceptional work being done? What is Catholic Action doing for the lower classes?*

**ORGANIZATION OF WOMEN EMPLOYEES.** Bishop Miguel de Andrea in Buenos Aires, Argentina, is one of the greatest social-minded prelates in all Latin America. For almost half a century he has been actively interested in developing a Christian democracy in his country. About twenty-five years ago he organized a Federation of Catholic Societies of Employees (for women non-factory workers) which today numbers over 23,000 members in twenty-five industrial groups or unions. This association has its headquarters in an impressive five-story building which houses an elected group of officials and advisory staffs for every profession and trade.

Different types of service are offered to the members. The building is equipped with a library of over 7,000 volumes; classrooms for a night school (900 students) offering courses in stenography, languages, crafts, and music; a friendly dining room where four hundred women of all professions and occupations are served daily; an auditorium that regularly offers programs of entertainment; and an entire floor of medical consulting rooms and clinics where twenty-two specialists are nightly in attendance.

For a monthly fee of approximately 50 cents (U. S. currency) all these advantages are offered the associates, along with banking facilities, discounts at the principal department stores, and recreational opportunities at several vacation resorts located on the seacoast and in the Cordobese hills.

*Name one of the greatest social-minded prelates of Latin America. What organization did he found twenty-five years ago? Who are the members? Describe the headquarters of the association. Mention some services which it offers.*

**SOCIAL-SERVICE SCHOOL.** A second noteworthy achievement sponsored by Bishop de Andrea is the new *Escuela de Asistencia Social*, which is directed by an energetic and capable woman, Marta Ezcurra, who studied social-service programs throughout the United States. The school operates in connection with the *Instituto de Cultura Religiosa Superior Femenina*, a sort of Catholic university for women. Organized a few years ago, this social-service school offers a well-planned three-year course in sociology, social welfare, and kindred subjects. Only one other similar institution in Argentina turns out trained case workers. Student enrollment in the *Escuela* has been tripled within the past three years.

*Who directs the social-service school of Buenos Aires? Where did the directoress study social-service programs? What does the three-year course of study offer? How has the enrollment increased?*

**CIRCULO CATOLICO.** Approximately 30,000 men of Buenos Aires are organized in an association called the *Circulo Catolico de Obreros* (Catholic Circle of Workers), which has its headquarters in a prominent section of the city. The organization is not a trade union but rather a welfare and recreational society which offers a system of social security to its members; gives medical care in a

modern and well-run hospital; conducts classes in philosophy, psychology, language, and secretarial science; and operates several gymnasiums throughout the city.

Define "*Circulo Catolico de Obreros.*" What is the Buenos Aires membership? Tell what type of a society it is. Mention some of its services.

ST. THERESE ACADEMY. An interesting experiment is conducted in Buenos Aires at the *Academia Santa Teresita* connected with the parish church, Our Lady of Mercy. The vicinity is industrial. In order to counteract the drabness of the surroundings, a French Augustinian priest conceived the idea of educating by a "cult of beauty." He constructed an attractive building, firmly believing that if the students were brought up in happy and pleasing surroundings, they would later spare no efforts to reproduce them in their own homes and lives.

Approximately 2000 girls are enrolled: 500 are in the primary department, while the greater number carry secondary or elective courses which include art, crafts, languages, and stenography. The community of Santa Anna, an Italian foundation, conducts the school. Their artistic talents have done much to beautify both building and grounds. A gift shop, operated by this institution, is located in the city. It sells articles produced in the various departments of the school.

Where is St. Therese Academy located? Why was it founded? How many girls are enrolled? Tell what subjects are taught. To what religious community has the school been assigned? In what way is revenue raised?

JESUIT UNDERTAKINGS. Two Jesuit projects also work toward social uplift in Buenos Aires. A society organized by Padre Felipe Lérida solicits funds to be used as dowries for poor working girls. Padre Jorge Saravia, another Jesuit, directs a home where several hundred newsboys are offered religious and educational training.

Describe Padre Lerida's project. What is Padre Saravia doing for newsboys in the city of Buenos Aires? How many are under his care?

CARAVANISTAS. The Church in Brazil has recently organized several unusual societies. In Santos, the world's largest coffee port, the young and energetic Bishop Paulo de Tarso Campos came to the assistance of the poverty-stricken people who reside in slum sections along the wharves and beaches by founding the *Associacao Litoral de Anchieta (A.L.A.)*. Its members, called *caravanistas* (field social-workers), are sent into these areas, where they recruit girls over fifteen years of age and bring them to A.L.A. headquarters. Here they are given an intensive five-week training in sewing, cooking, home nursing, and child care.

Where is Bishop Paulo de Tarso Campos' See? For what purpose did he found the A.L.A.? Define "caravanistas." What is their work?

JESUIT PROJECTS. In Sao Paulo, Father Guido del Toro directs a flourishing set of institutions which he organized in 1928. With little knowledge of Japanese he has successfully organized a rather considerable colony of these immigrants and opened two boarding schools for the children. One houses 350 girls, and the other over 300 boys. This hard-working Jesuit has made many adult converts. A surprising group of alumni from his schools have chosen religious life. Twenty-five have become priests, while many more have entered religious communities for men or women.

Also in this same city, another Jesuit has undertaken a number of projects of a social or educational nature: an Institute of Religious Culture, a medical clinic, and schools of designing, commerce, and mechanics. At the first-named center, university students meet to exchange ideas, attend lectures, and mingle socially. This is a step out of Brazilian conventionalities, where young folk never mix outside their own homes; however, under the able directorship of Father Roberto Saboia de Medeiros, the innovation has been unquestionably accepted.

Describe Father del Toro's work among the Japanese. Name some of Father

*Saboya's social projects. For what purpose do many of his students gather together under his direction?*

**SOCIAL SECURITY PROGRAM.** A *Circulo Operario* functions in Sao Paulo and lists about 15,000 workmen here and in other parts of the state. The organization is not a union in the sense of American organized labor, but does offer certain social securities. For a monthly fee of twenty-five cents (U. S. currency) the associates receive medical care, unemployment insurance, the use of clubrooms which are located in convenient sections of the city, and the opportunity to learn printing, carpentering, and machinery.

The *Circulo* also maintains several industrial shops throughout the city. A new hospital (Leo XIII) was constructed to accommodate sick members and their families. This entire plan was the brain child of three social-minded *paulista* (from Sao Paulo) priests.

*Is the Circulo Operario a real labor union? What is the membership in Sao Paulo? Mention some of the services the members receive. Where are the sick hospitalized? Who is responsible for the Circulo idea?*

**A RECENTLY FOUNDED SOCIAL COMMUNITY.** The social needs of Brazilians are further cared for by a new community of women founded by the late Bishop of Campinas. The Missionaries of Jesus Crucified, founded some fifteen years ago, already number 600 members who are dispersed in thirty-three houses throughout the country. The work of the community is mostly social, although some teaching is done. Their outdoor garb consists of a simple blue tailored suit and a soft felt hat. Within the convents the nuns wear a blue habit and short white veil similar to that worn by Red Cross workers.

*Who founded the congregation of the Missionaries of Jesus Crucified? When? What is their number today? How many houses have they? In what particular work do they engage? Describe their garb.*

**A BRAZILIAN HOUSING PROJECT.** Madame Lineu de Paulo Machado has developed a most remarkable housing project for the poor of Rio de Janeiro. In the suburbs of the city she has erected a village of 236 houses which are rented out to as many carefully selected families from the *favelas* (slums) of the capital. The village provides a school, clinic, and recreation center. Hygienic instruction is given by social workers; while an economic advisor directs hard-working fathers who are urged to purchase their homes and garden plots (on a fifteen-year basis).

*Where is this housing project located? How large is it? What type of people are admitted to the homes? Mention some of the services offered.*

**URUGUAYAN ACTIVITY.** The Catholics of Uruguay are alert and energetic. Such educational and social institutions as are found in Argentina have their counterpart in this little republic. Different from her sister republic, Uruguay has a Catholic political party which was organized soon after the separation of Church and State. Today it is led by Dr. Dardo Regules, and under his intelligent leadership it has attained considerable prestige, having earned several seats in the Chamber of Deputies, and one (held by Dr. Regules) in the Senate. The party stands for Catholic principles and lends its support to whichever party pledges social justice and promises to respect the rights of the Church.

*Describe Uruguayan Catholics. What social and educational institutions have they? When was the Catholic political party organized? Who is its leader today? How does it take its stand?*

### SUGGESTED PRACTICES

1. Subscribe to some Catholic newspaper or magazine.
2. Offer your services for catechetical work among the underprivileged.
3. Bring happiness into the life of a poor child by a visit or a gift.

## XIV. Religious Renaissance in Mexico and Cuba

† AVILA CAMACHO, president of Mexico since 1940, has been striving for stronger national unity. As part of his policy he sought cooperation with the exiled ecclesiastical leaders, who returned to the country and thus brought back life to the Church. Although the anticlerical clauses of the constitution still stand, he saw fit to overlook its restrictive articles, allowing churches to be reopened and a specified group of priests to minister to the people. The number of clergy, however, is appallingly few. For the 18,000,000 Catholics there are no more than 3,500 priests and 2,500 nuns.

*What was part of Camacho's policy for stronger national unity? How does he regard some of the anticlerical measures of the constitution? If the population were evenly divided, how many people would each priest have under his care?*

**CONSTITUTIONAL RESTRICTIONS.** Although relations between hierarchy and government are better today than they have been since the beginning of the Mexican revolution (1910), there is little security in the present position of the Church. As long as Articles 3 and 130 of the constitution are still the law of the land, stability can never be assured. The former clause regulates education; the latter deals with questions of worship and religious activities. They forbid the operation of Catholic schools, determine the number of churches and priests, and prohibit the hierarchy and clergy from owning or inheriting Church property. Priests and nuns are not allowed to appear in public in religious garb. Moreover, only Mexican priests may minister to the people. This is indeed a far cry from religious liberty. The era is merely one of limited toleration.

*What are the relations between Church and State today? Why is the Church's position insecure? Explain Articles 3 and 130 of the Mexican constitution. How are priests and nuns to appear in public? Who may minister to the people? What two words best describe this era?*

**CATHOLIC ELEMENTARY SCHOOLS.** President Camacho's tolerance of Catholic schools is a recent improvement in Mexican Church and State relations. During the era of violent persecution, all the educational institutions conducted by religious communities had been suppressed. In secretive fashion, however, many of them carried on. Young women or nuns disguised in lay attire taught the classes, following a program drawn up by the Minister of Education. Religion was struck off the curriculum; and crucifixes, statues, and religious pictures were forbidden in classrooms. Even now, outward symbols of Catholicity are prohibited.

In very recent years these schools have been more or less accepted and recognized as "Catholic." Thus encouraged, more promising sites were selected, and now impressive buildings are known to house Catholic schools. The religious teachers, many of whom were exiled, have returned. They still dress in lay garb.

*Name a recent improvement in Church and State relations. How did religious elementary schools carry on during the revolution? What changes were made in the classrooms? Are these schools recognized as "Catholic"? Tell about their progress in recent years.*

**HIGHER EDUCATIONAL INSTITUTIONS.** A number of the Catholic secondary schools and practically all of the Catholic institutions of higher learning closed down during the persecution. Now, high schools and colleges are again functioning. In 1926 the *Cultura Feminina*, a Catholic college for young ladies, was founded by an exceptionally qualified laywoman, Sofia del Valle. Under advice from the bishop, she outlined a four-year course of study which trains its students in philosophy, sociology, and leadership for Catholic Action. This institution managed to continue its program during the height of the persecution, suffering innumerable hardships all the while. To evade the police its residence

was repeatedly changed. Its alumnae, numbering hundreds of upper-class girls, form the backbone of a growing lay apostolate.

Another recently founded center for Catholic laywomen is the *Instituto Familiar Social de Mexico*. In a two-year course this school endeavors to train young girls in home-economics and in the basic teachings of the Church on marriage. Here, classes are purely practical rather than intellectual.

Since a Catholic university is still forbidden by law, the Jesuits have undertaken a "center" of higher studies for men which now is accredited to the National University of Mexico City. The *Centro Cultural Universitario* offers courses in philosophy, history, and letters. Father Alfonso Castiello, S. J., directed this institute and through it controlled other Catholic student activities.

*What was the fate of Catholic higher education during the revolution? Name a school founded during this time. Who was the foundress? What did the course of study include? How did the faculty evade police vigilance? Who make up the alumnae? Describe the Instituto Familiar Social de Mexico. What Jesuit organization takes the place of a Catholic university for men?*

**CATHOLIC ACTION.** Sixteen years ago, at the Pope's urgent request, *Accion Catolica* was organized. Bishop Miranda, one of its founders, built up this powerful association on the basis of several existing Catholic societies. He now directs over 400,000 lay associates who are divided into four main branches: for men, women, and the youth of both sexes. Each unit has a separate set of officers and conducts its own activities. Their apostolic work is one of the chief supports of the Church in this country.

In structure, Mexican Catholic Action differs somewhat from that in the United States. It is not a diocesan organization but rather a national association controlled by a group of officers who work independently of diocesan jurisdiction. Directly under the national officers, and subject to them, are state officers, who in turn control lesser municipal leaders. Their duties are to govern the activities of *Accion Catolica* within the parishes of their districts. This structural pattern was adopted to do away with diocesan frictions. Its successful program has made it a model for Catholic-Action societies throughout Latin America.

*At whose request was Accion Catolica established? Who was the moving force in the organization? What is the present membership? How is the association divided? Describe the structure of the Mexican Catholic Action. Why was this particular system adopted? How does Mexican Catholic Action compare with that of other countries?*

**SYNARCHISM.** Great discontent exists among the lower classes and rural population of Mexico. For the past three decades they have experienced an agrarian reform by which large landholdings were subdivided and parcelled out to them in *ejidal* (common public land) communities. In spite of this economic program, however, there is still much poverty and hardship.

In 1937, to protect the agrarian masses and to improve their lot, the National Synarchist Union was founded. It is not a political party but rather a social movement bent on restoring a "Christian Order" to Mexican society. The Union condemns the present *ejidal* system and champions the principle of private property to be distributed among the farmers in small holdings. Although the movement is distinctly Catholic in its program, the Church is in no way connected with it. It violently opposes any form of totalitarianism, particularly Communism, Nazism, and Fascism.

Since its organization membership has greatly increased. Synarchism is especially strong in smaller towns and within the rural areas of the republic. For discretionary purposes it does not work in the open, its very director being unknown even to many of the Synarchists themselves. Because of its program, this movement meets with considerable criticism from Left Wingists in the government and labor organizations. This opposition has several times reached the

point of open hostility, when a number of its outstanding members were killed. Recently, because of Communist antagonism, the Union has been forbidden to hold public meetings. *El Sinarquista*, its weekly newspaper, has also been suppressed.

*What attempt has been made during the past three decades to improve conditions among the lower class? Explain the term "ejidal." When was the Synarchist Union founded? Describe it. Where is the organization especially strong? Who are its enemies? In what three ways have they sought to break up the movement?*

**ACCION NACIONAL.** The year 1939 saw the birth of a political organization among Catholic intellectuals of the country. Encouraged by the papal briefs which counselled Catholic Action, these professional gentlemen organized *Accion Nacional*, a political party with a platform based on the social and economic teachings of the Catholic Church. Mindful of our Holy Father's pronouncements cautioning against a strictly "Catholic" party, this group is in no way affiliated with the hierarchy. It is entirely a lay association and at present finds its greatest strength in blocking such measures of the existing administration as oppose Catholic cultural traditions.

Since 1940 this party has greatly increased its membership and now extends to many remote towns and villages of the nation. Although controlled by a class of intellectuals (Manuel Gómez Morín, a distinguished lawyer, is founder and director), it directs numerous workers and farmers to a full exercise of their political rights. Its greatest hope is to obtain influential public offices and thereby reform the government from within.

*Name a political party that was organized in 1939. On what is its platform based? Who are the members? Is this a strictly Catholic party? What is its greatest work at present? Who is its founder? What is its chief aim?*

**CUBAN AWAKENING.** Within the past fifteen years Catholicism in Cuba has been on the upgrade. Although there was no persecution of the faith on this island to arouse religious activity (such as Mexico had experienced), the Church, nevertheless, at long last awakened from almost a century of passivity. Cuban intellectuals now hope that the social doctrines of Catholicism (little before known) may be a cure for the many injustices and ills of the country.

At the present time flourishing Catholic Action clubs are functioning. The encyclicals are openly being preached in park and *plaza* throughout the land; while Father Foyaca, a Cuban Jesuit, is making heroic attempts to carry out the social teachings embodied therein. An organization which calls itself the "Christian Social Democracy" penetrates the little island-republic, controlling workers' unions, managing cooperatives, and training Cubans by press and public meeting in the principles of social justice. Another recently organized association, the "Catholic Men of Cuba," has spread over the country and now has a large membership in 107 local groups.

*From what is Cuba awakening? What is the hope of Cuban intellectuals? Where are the encyclicals being preached? Who is doing much to carry out their social teachings? Describe the "Christian Social Democracy."*

### SUGGESTED PRACTICES

1. Cultivate an interest in the Catholic Rural Life Movement in the United States.
2. Become an active member of some Catholic Action group.
3. Revive your own faith by hearing Mass and receiving Holy Communion more often.

## XV. Colorful Religious Ceremonies

† RELIGIOUS ceremonies are essentially the same in all Catholic churches throughout the world, but in Latin America they are accompanied by much more color, pomp, and emotion than is general in Anglo-Saxon countries. Since holydays are usually holidays, the religious festivals are not only observed but also enjoyed.

In those parts of Latin America where the Indian or Negro population predominates, a day of religious services is apt to be interwoven with ancient pagan customs. Following the many hours of elaborate ceremonies in the church, these people resort to the *plazas*, which in festival time resemble fair grounds, and spend the rest of the day dancing and feasting. Since this is usually the only enjoyment that comes into the lives of the lower class, it is not a surprising custom. In other sections, however, Church feasts are celebrated much the same as in Spain or Portugal.

*What distinguishes the Latin-American Church celebrations from the Anglo-Saxon? How have the Indian and Negro influenced Church ceremonies? Describe a festival.*

CHRISTMAS (MEXICO). Two weeks before the feast, homes are gayly decorated with evergreen and colored lanterns. In the more elaborately trimmed parlor is erected a small altar holding statues of Our Lady and St. Joseph kneeling before an empty crib.

The *Posadas* (inn) celebration begins December 16th and is repeated each night until Christmas Eve. The entire family and their friends come to the parlor where they recite the Rosary and sing religious hymns. Then is re-enacted the Christmas Eve search for shelter. Two children carrying statues of Mary and Joseph dressed as pilgrims, followed by the group with lighted candles, go about the patio, stopping at each door and begging for entrance. Only the parlor door is opened to them and they go in singing songs of praise. The last *Posadas* (on Christmas Eve) is the most solemn, for on this night the Christ Child is laid in the crib. After the "Alleluias" have been joyfully chanted, the patio rings with merriment until it is time to attend the Midnight Mass.

*What event does the Posadas commemorate? Describe the ceremony.*

HOLY THURSDAY. On this day in Quito, Ecuador, the crowds go from church to church visiting the *monumentos* (repository altars) which have been erected with much competition by the different groups.

The principal ceremony of the day is the Washing of Feet which takes place in the Cathedral. Twelve beggar men who have received Holy Communion at the archbishop's Mass that morning, are clothed in white gowns to represent the apostles. His Excellency, garbed in jeweled velvet vestments, is assisted by several priests who carry the large silver basin and towels used for the ceremony. Kneeling before each beggar, the archbishop washes and kisses the man's feet and then presents him with a small bouquet in which an alms is hidden.

During the ceremony the whole congregation crowd about the sanctuary but return to their pews to listen to the long sermon which closes the service.

In Brazil there is a further devotional visit to a church where the scene of the Last Supper is depicted by life-sized wooden statues dressed in apostolic raiment. Mothers love to explain to children the significance of this exhibit, identifying the various apostles by cards pinned to the white tablecloth.

*What are monumentos? In the Washing of Feet ceremony, who represents the apostles? Christ? Describe the ceremony. Explain a Brazilian Holy Thursday custom.*

GOOD FRIDAY. This is probably the most dramatic day of Holy Week. The usual procession and the singing of the Passion are followed by the adoration of the cross. All the men in the church come to the sanctuary in couples to

honor the crucifix and to drop an alms in the silver plate. This consumes about an hour, after which a procession of government officials, prominent male citizens, and the clergy, bearing long lighted candles, escort the archbishop to the repository. Pews are again vacated as the congregation lines the walls to obtain a better view of the *entourage*.

In the afternoon eloquent sermons on the passion are delivered before realistic representations of the crucifixion scene. At three o'clock the churches are darkened and an intense silence reigns for several minutes.

There are places in Brazil where covered crucifixes are erected outside the church. At dusk two priests ascend ladders to detach the wooden body of Christ from the cross. The arms of the image are movable and drop to the side as the corpus is lowered into an ornate casket carried by men dressed as apostles. The funeral procession starts forth attended by a large group of people. Veronica in robes of purple silk stops at stated places, unrolls her scroll picturing the Holy Face, and sings "*O Vos Omnes.*" Other colorful figures are the Roman guards, and an exquisitely gowned Magdalene and St. John, who walk close to the statue of the Sorrowful Mother as it is carried behind the casket of the dead Christ. The cortege travels silently through the dark, steep streets accompanied by candlelight and incense.

*How are services conducted in Quito on Good Friday morning? What takes place in the afternoon? Describe Brazil's Good Friday funeral.*

**EASTER (QUITO, ECUADOR).** Church bells and firecrackers awaken the town to the joys of Easterday. People crowd their balconies to view the resurrection procession as it wends its way through the flower-decked streets. Sodalists with their official banners, brothers of the different fraternities garbed in their robes, and dozens of children-angels march reverently before the Blessed Sacrament as it is carried through the town. Watchful sacristans stand ready to ring their bells enthusiastically as the procession approaches their respective churches.

There are also some distinctive Indian processions on this day. The miraculous picture of Our Lady of Mercy (Patron of Ecuador) is carried in public by an Indian woman surrounded by throngs who shower flower petals upon the image. Other women bear pots of hot charcoal, filling the surroundings with suffocating incense fumes, while their companions sing Blessed Virgin songs harmonized in rhythms reminiscent of ancient tom-toms.

*How has the town been prepared for Easter? Who takes part in the morning procession? Describe the procession of Our Lady of Mercy.*

**CORPUS CHRISTI (CUZCO, PERU).** The day before the feast, the statue of the patron saint of each Indian village near Cuzco is garbed in his festive finery (embroidered velvets, silks, and jewels) and mounted on an ornate silver pedestal. Accompanied by the local band of flutes, drums, and *pututus* (seashells), it is brought to the massive Cathedral of Cuzco.

The next morning some 10,000 people gather around the six-block *plaza* either as spectators or as participants in the grand procession. As the statues emerge from the Cathedral, the people of the respective villages fall in line behind their patron. The army in dress uniform furnishes the music for the procession. There are Indians in colorful native costumes, some leading sheep festooned with hundreds of varicolored ribbons; school children in uniform; religious in distinctive habits; whole flocks of angels and pages in golden suits to strew flowers before the Blessed Sacrament.

The services over, everyone swings into a gay festive mood, patronizing the small stands that sell Corpus fruit, chicken, cakes, and other viuctuals. It is a happy day of dancing, singing, and drinking of *chicha* (Peruvian national beverage).

After remaining in the Cathedral for an octave of celebration, the statues are returned to their respective churches for another eight days of festivity.

*Tell the events of the day preceding Corpus Christi in Cuzco, Peru. How many people are usually present for the feast? Describe the procession. What happens after the services? In what way is the religious celebration prolonged?*

**OUR LADY OF MT. CARMEL (CHILE).** In the early part of Chile's struggle for independence, Bernardo O'Higgins and San Martín, the two military leaders, chose Our Lady as the Patroness of the campaign, commanding that her statue be carried into every battle. Later O'Higgins appointed Mary a perpetual *Generala* of the Chilean army. He vowed that wherever the final battle was won he would build a shrine in her honor. The fields of Maipú on the outskirts of Santiago proved to be the spot. Within a month a small chapel was built and Our Lady of Mt. Carmel was decreed Patroness of Chile.

On July 14, 1944, before an august assembly the cornerstone was laid for a magnificent international shrine to be erected on this famous place by Chile and Argentina. The lovely little statue so often carried into battle will be taken from her marble throne in San Salvador Basilica and brought to reign here.

Each year at the National Shrine in Santiago, a grand procession takes place in which the Chilean army and navy have an important part, presenting arms when the statue of Our Lady is carried out of and into the church.

*By whom was Our Lady chosen Patroness of Chile's war campaign? What command was given concerning her statue? How did O'Higgins further honor Mary? What was his vow? Under what title has Mary been named Patroness? Describe the recent event that bestowed additional honor on Our Lady.*

**OUR LADY OF GUADALUPE (MEXICO).** According to legend the Virgin appeared to Juan Diego, an innocent Indian peasant, on Tepeyac Hill near the village of Guadalupe in 1531. As a proof of her visitation she miraculously stamped her portrait as that of an Indian princess on Juan's tunic. This picture in a beautiful golden frame hangs over the magnificent bronze and marble altar in the present shrine at Tepeyac.

Devotion to Our Lady of Guadalupe spread rapidly and today this shrine is the most sacred in Mexico. The church is never without crowds of worshippers and on December 12th (her feast) some 100,000 people from all walks of life take part in the elaborate services. A jeweled crown, presented by the women of Mexico, valued at more than \$30,000 is placed over the picture.

The ceremonies concluded, the crowd surges forth to celebrate in a gala way with song and dance. Nothing in all Mexico is more exciting to the pious Indian than this festival as they pay homage to their Queen according to their own primitive customs. The wealthiest and the humblest homes of Mexico possess copies of the famous painting.

*Tell the legend of Guadalupe. When is the feast? What is proof of Our Lady of Guadalupe's popularity? Who presented her crown? What is its value? Why is this festival so exciting to the Indians?*

### SUGGESTED PRACTICES

1. Show your love for Our Lady by being present at some devotion in her honor.
2. Make your religion an integral part of your daily life.
3. Resolve to attend faithfully Church services other than the morning Mass.

## XVI. U. S. Catholic Cooperation

† CONSIDERING the extreme shortage of priests and the dire poverty of the Church in most Latin-American republics, the social strides made under the auspices of the hierarchy and well-qualified Catholic leaders are worthy of highest praise. However, the fact that these improvements reach only a very small percent of the total population is an alarming situation. The Church in these republics is unable to cope singlehandedly with the problem. She needs the cooperation and assistance of the Catholics of the United States.

*Against what odds are Catholic social leaders working in Latin America? What would ease the problem?*

GOOD NEIGHBORS. To promote international good will among American republics the United States government has recently broadened its cultural program. Each of our embassies in southern lands is staffed with cultural relations *attachés* familiar with Latin-American traditions and sympathetic to them. The United States Office of Education has organized a Division of Inter-American Education Relations whose extensive program includes exchange scholarships and fellowships to promote mutual understanding between the two continents. Two other agencies, the Pan American Union and the Coordinator of Inter-American Affairs (recently absorbed by the government), work solely to improve relations with the other twenty nations. Much money and effort have gone into this policy of good neighborliness.

*How are the U. S. Embassies in Latin America promoting good will? The U. S. Office of Education?*

CATHOLIC TRADITIONS IN LATIN AMERICA. Catholicism in Latin America is such an integral part of the daily life of the people that it is necessary to have an appreciation of their way of life in order to work together most effectively. Although many of these people have been poorly instructed in doctrine and discipline, a Catholic spirit penetrates every phase of their lives. Religion, to them, is not an affair to be taken seriously for only an hour or so of a Sunday morning; but rather it pervades and dominates all their activities.

Our southern neighbors are strong individualists and have a personal dignity which is not to be confused with arrogance. This self-esteem is traditional and has its roots deep in Catholic philosophy. Family life in these countries is of first importance and interest. Any commonplace event or special family feast, consequently, is elaborately celebrated and interwoven with Catholic customs and traditions. The patronal feast days of the members of the family, baptisms, First Communions, betrothals, and marriages are all gala occasions solemnized much as in Catholic medieval ages.

Most homes have their family shrines, not only in sleeping quarters but also in drawing rooms. No decorations are too costly to beautify them. Rich draperies, flowers, lamps, and candles are commonly found, as well as silken robes and jewels with which the statues are dressed. The *patio* (inner garden) very often has a *gruta* (grotto) of Our Lady; while small niches with figurines are usually erected above the main entrance or gateway.

*What part does Catholicism play in the life of the Latin American? Explain the Latin American's attitude towards self and the family. Discuss family shrines.*

CATHOLIC TRADITIONS (continued). Throughout the length and breadth of these lands churches and smaller chapels dot the landscape. Wayside shrines are numerous. Each country has its national shrine, such as Our Lady of Guadalupe in Mexico, Our Lady of Luján in Argentina, and Our Lady of Copacabana in Bolivia. Hillsides and mountain tops have crosses, statues, and places of pilgrimage like the Christ of Corcovado in Rio de Janeiro, the Immaculate Conception on San Cristóbal in Santiago de Chile, and Monserrate in Bogotá.

Public buses, cabs, elevators, and other transportation vehicles all have miniature statues decked with flowers and lights. Factories have decorated shrines in every room and department. An odd sight in some business areas might be a barbershop called *San Jose* or a city bus named *Santa Teresita*.

*Name and locate some popular Catholic shrines. In what simpler ways is Catholicity brought into everyday life?*

**ATTITUDE TOWARD NON-CATHOLIC MISSIONERS.** With these Catholic traditions it is easy to understand why all twenty republics resent being termed missionary countries. They maintain that their inhabitants are not to be classed with the pagans of India, China, and Japan. Although they are fully aware of the vast numbers of spiritually neglected peoples within their confines, they insist they are not a field for missionary activity by any sect other than Roman Catholic.

The problem, obviously, is a strictly Catholic one, and therefore the entrance of Protestant missionaries into their lands is considered offensive. Unfortunately, so bitter over this issue have many of them become, that a growing spirit of antagonism and hostility to our government has resulted. They are unable fully to comprehend our constitutional privilege of freedom of religious worship under which discrimination in granting passports to Catholic missionaries only would be considered an unconstitutional act.

*What is the Latin-American argument against non-Catholic missionaries? Why have Latin Americans become antagonized against our government? Would it be constitutional for the United States to act differently?*

**NORTH-AMERICAN SISTERHOODS.** To counteract this anti-Catholic activity the hierarchy of Latin America has repeatedly requested aid from the Church of the United States and hopefully looks to North-American Catholics for leadership and support. A response is being made in several ways.

Pioneers in this work are the Sisters of the Immaculate Heart of Mary (Chester, Pennsylvania), who successfully operate outstanding "Villa Maria" academies in Lima and Santiago de Chile. Their enrollment numbers the children of upper-class families. The Sisters of the Incarnate Word (San Antonio and Cleveland branches) conduct a chain of schools chiefly in Mexico. Benedictine nuns (Atchison, Kansas) have recently taken over the large *Colegio del Tepeyac* in Mexico City. Highly degreed sisters have been sent down to reorganize the school and carry on. Other U. S. religious communities of women who have opened houses in southern republics are the Sisters of St. Casimir (Chicago), who work among the Lithuanian immigrants in Avellaneda, Argentina; Felicians (Chicago), who have charge of a school and orphanage in the Polish refugee colony, Santa Rosa, Mexico; and the Ursulines (Louisiana), who conduct an excellent girls' school in La Habana, Cuba.

Puerto Rico, territorial possession of the United States, has educational institutions operated by the School Sisters of Notre Dame (Baltimore), the Sisters of St. Joseph (Brentwood, New York), and the Sisters of St. Dominic (Brooklyn, New York).

Two other communities presently preparing to enter this field are the Sisters of St. Agnes (Fond du Lac, Wisconsin), who will work in the Bluefields, Nicaragua; and the Sisters of St. Dominic (Adrian, Michigan), who are building a school for girls in the Archdiocese of Santo Domingo, Dominican Republic.

A few scattered American nuns are among the teaching personnel of the Religious of the Sacred Heart (Lima, Colombia, and Cuba); the Little Company of Mary (Buenos Aires); the Cleveland Notre Dame nuns (Rio de Janeiro); Good Shepherd nuns (Caracas); and Sisters of the Cenacle (Rio de Janeiro). An American Sister of Our Lady of Mercy (Hazelton, Pa.) teaches mentally retarded children in one of the few institutions of this type located on the continent (Sao Paulo, Brazil).

*What North-American nuns were among the first to open schools in South America? Where? Name three communities working in Mexico. What types of schools do they conduct? Who are preparing to go to Nicaragua and the Dominican Republic?*

**COOPERATION OF RELIGIOUS ORDERS OF MEN.** A considerable number of North-American religious congregations for men are also engaged in Latin-American activities. Capuchins and "Brown" Franciscans (Wisconsin and California) have flourishing missions in Brazil and Mexico; while Redemptorists (Boston and Baltimore) are laboring effectively in Puerto Rico and Brazil. Maryknoll Missioners (both priests and nuns) are numerous in parts of Mexico, Central America, Perú, Ecuador, and Chile, where they conduct seminaries, schools, hospitals, and missions located in remotest Indian districts.

The Oblates of Mary Immaculate (Texas) conduct parishes in Mexico and Buenos Aires, where they do admirable work among poor-class industrial workers. Maryanists (St. Louis) conduct a boys' school, *Santa María*, in Lima; while Holy Cross Fathers (Notre Dame, Indiana) have taken over the large *Colegio San Jorge* in Santiago. Father Gustave Weigel, S. J., loaned to Santiago by his Boston provincial, is dean of the School of Theology, Catholic University of Chile. Several La Salette fathers (Boston) conduct parishes in Rio de Janeiro. Augustinian monks (Philadelphia) direct schools and parishes in Cuba.

*Where are the United States Capuchins and Brown Franciscans working? What Congregation labors in Brazil and Puerto Rico? In what places are the Maryknoll Missioners active? Mention other religious men and their schools. Name an outstanding United States Jesuit in Santiago. What is his work?*

**OTHER AMERICAN GROUPS IN CATHOLIC COOPERATION.** Other North-American organizations have been no less active in promoting Catholic hemisphere collaboration. The National Catholic Welfare Conference (Washington, D. C.) has long exchanged a newsheet with Latin-American countries. Recently, an Inter-American Collaboration Section is functioning through the Education Department of this organization, which cooperates with governmental agencies and directs scholarships from a long list of American Catholic colleges and universities.

An effective means to better acquaint North Americans with southern culture is the seminar method. For some time such groups of students, under Catholic auspices, have each summer attended Latin-American universities. *The Sign* group (pioneers in the movement), under the direction of Father Joseph Thorning, has repeatedly taken courses at the University of San Marcos in Lima and at the University of Habana in Cuba. A similar student organization, operating through the Institute of Inter-American Affairs founded by Bishop Edwin V. O'Hara (Kansas City), has done work at the National University of Mexico City and also in La Habana. A third seminar group, personally conducted by Rev. James A. Magner of the Catholic University of America, each year enters Mexico, touring different regions of the country.

*Mention some ways in which the N.C.W.C. promotes Catholic hemispheric cooperation. Name three clergymen who have directed seminar groups to Latin America. Describe the activity of each.*

### SUGGESTED PRACTICES

1. Erect a shrine in your home and gather the family there each day in prayer.
2. Pray that Latin America may remain firm in the faith despite Protestant propaganda.
3. Celebrate the feast of your patron by attending Mass and receiving Holy Communion.

Pronunciations are based on general usage in the Latin-American countries. The words have been translated into self-pronouncing English syllables that closely approximate correct Latin-American usage. The accented syllable has been printed in capital letters.

**Acción—Católica** (ahk-see-OHN kah-TO-lee-kah) 47; **Nacional** (nah-see-oh-NAHL) 48.

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